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Youth Need The Church
GEORGE L. WALDON

☆

Union Is a Call of God
VIRGIL A. SLY

☆

Finding a Lifework In the Church
LOUISE MOSELEY

☆

MAY 1956

☆

Price 20 Cents

May, 1956

Vol. 38 No. 5

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The campus scene on this month's cover is from the University of Richmond (Virginia). The picture is from Schulmerich Carillons, Inc., of Sellersville, Pennsylvania, who recently built and installed a Carillon in the Frederic William Boatwright Memorial Library in the center of the 350-acre university campus overlooking the James River valley. The Carillon is a duplicate of that in Arlington National Cemetery. A major emphasis in this issue of WORLD CALL is on Youth.

Hidden Answers

1. On what day this year is Pentecost observed?
2. How many church vocations are listed by the National Council?
3. Who is Santiago Perez?
4. Why was the site of the Philippine work camp of 1955 changed?
5. Who is George L. Waldon?
6. What are the six basic freedoms inherent in Disciples' tradition?
7. Describe the church at Kabugao in the Philippines.
8. What does the word "Jamaica" mean?
9. How can a church help parents who have feeble-minded children?
10. What are "ecumenical pigs?"
11. List three religious programs found on most campuses.

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Over 50,000 Newspapers Sold!

Photo by T. Inabinett

Earl P. Betts estimates that he delivered more than 50,000 newspapers in earning the money he has invested in his Church Extension 3½% Investment Certificate.

Earl is a Senior in Howe High School of Indianapolis, Indiana.

In the photograph Earl is being presented with his certificate by his father, Mr. Charles J. Betts, who is Consulting Architect to the Board of Church Extension. Earl is receiving the second certificate issued, the first having been purchased by Mr. H. C. Gemmer, President of the Board of Church Extension.

Incidentally, during January, 1956—the first month in which certificates were available—72 certificates were purchased, totaling over $220,000.

For complete information and application write—

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Global Highlights

News of the World Through the Eyes of the Church

Fred Helsabeck to Head Culver-Stockton College

CANTON, MO.—Fred Helsabeck of Lynchburg, Va., has been elected president of Culver-Stockton College here. Dr. Helsabeck, at present the assistant to the president and director of promotion at Lynchburg College, will begin his new duties on June 1. He succeeds L. E. Ziegler, who has been president of Culver-Stockton College since 1950.

Dr. Helsabeck

Dr. Helsabeck, 47 years old, was born in Rural Hall, N. C. He received his A.B. degree at Lynchburg College in 1929, his Master's degree at Peabody College in 1932 and his Ph. D. degree from Ohio State University in 1942. He held many positions in public school work and in teacher education before joining the staff of Lynchburg College in 1945. At Lynchburg Dr. Helsabeck has led in the development of the adult education program, which has been highly successful.

The new president of Culver-Stockton College was president of the state convention of Disciples of Christ in Virginia in 1950. He also was active in laymen's work in the state.

He and his wife, the former Emily Ailsworth, have four children.

National Council Commission Adopts Record Budget for Year

NEW YORK. (RNS).—A record budget of $1,751,400 for 1956 was approved recently by the Broadcasting and Film Commission of the National Council of Churches at its annual meeting here. This budget is $346,000 more than that of last year.

The commission discussed preliminary plans for a ten-year schedule of TV religious education programs to be produced in cooperation with the National Council's Division of Christian Education. They will include programs for children, youth and adults, and for the whole family.

Reports to the meeting said that a total of 3,284,000 sermon booklets and other religious materials were distributed during the year. The commission presented seven weekly television series and seven series of weekly national radio programs, plus major Easter and Thanksgiving shows.

President Asks Ministers To Help in Desegregation

WASHINGTON, D.C. (RNS).—President Eisenhower told his news conference recently that the clergy of the South have a role to play in getting the process of desegregation under way and keeping it going.

"Frankly, I believe that the pulpits do have a very great responsibility here," the President said.

"Now let's don't try to think of this as a tremendous fight that is going to separate Americans and get ourselves into a nasty mess. Let's try to think of it as how we can make progress and keep it going and not stop it. Now that, I believe, the pulpits can help on."

The President again appealed for moderation on the racial issue and understanding of the South's emotions. At the same time, he emphasized the need for compliance with the Supreme Court's decision barring school segregation. He stressed that the court's interpretation of the constitution was the law of the land.

BULLETIN: Robin Cobble, 52, Disciples of Christ missionary in the Belgian Congo, was killed March 31 in a motorcycle accident in Monieka. See details in WORLD CALL in June.

Mission Leaders of Disciples To Hold Conferences Abroad

INDIANAPOLIS.—Executives of the foreign division of The United Christian Missionary Society will have conferred with missionaries and nationals in ten countries during the

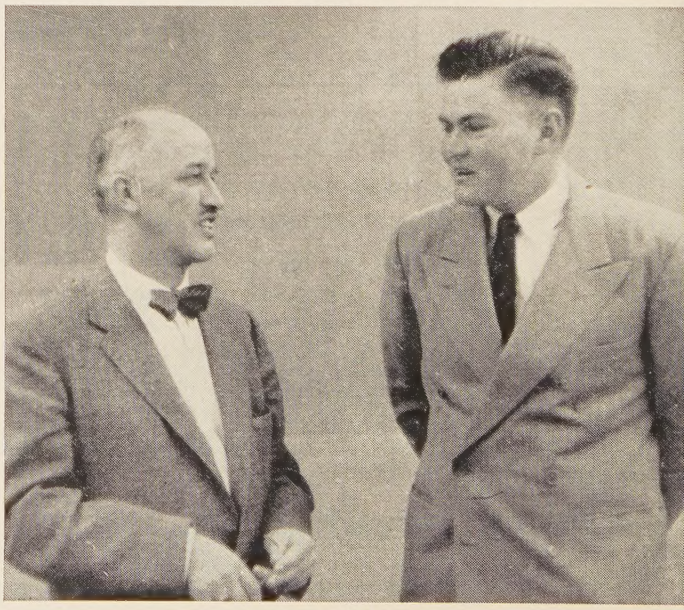
Disciple Chosen for Ecumenical Service

WILLIAM H. Maxon of Kingfisher, Okla., will begin a two-year assignment soon as an overseas fraternal worker representing Disciples of Christ. Mr. Maxon will serve in Greece as a successor to Parker Rowe, who completed his service on March 1.

Mr. Maxon, 21 years old, is a graduate of Oklahoma A. and M. College with majors in agriculture and animal husbandry. Mr. Maxon was selected because of his academic work and also because of his record in the church.

In his work in Greece Mr. Maxon will serve with the villagers on a subsistence basis, helping them improve their living conditions. Support for Mr. Maxon comes from Week of Compassion funds, which are given annually by Disciples.

Below, left to right, are Barton Hunter, executive secretary of the U.C.M.S. social welfare department, and Mr. Maxon.
—World Call Photo



seven-month period ending in November. Purpose of these staff conferences is to discuss ways in which the strategy of world missions of the Disciples of Christ can be put into action.

Virgil A. Sly, chairman of the foreign division, was in Mexico in April to meet with missionaries and leaders of the Mexican Council of Christian Churches. Mrs. Mae Yoho Ward, executive secretary of Latin American missions for the United Society, conducted similar conferences with missionaries and nationals in Argentina and Paraguay in April, and she will also hold meetings, in Jamaica and Puerto Rico in the fall.

In August Dr. Sly will confer with the mission staff in the Belgian Congo. Following his Africa visit, he will go to India, the Philippines, Thailand and Japan to discuss ways of implementing the strategy in those fields. He expects to return to the United States from Asia early in November.

The United Society's strategy of world missions sets forth the need for specific changes in ways of carrying on missionary work in the present day. Prosposals for new approaches to the work are outlined in a book, *New Directions in World Missions.* (Christian Board of Publication, St. Louis, Mo., 35 cents.)

Communists Launch New Drive to Win Moslems

LONDON. (RNS).—The Soviet government has launched a new propaganda drive to win the support of Moslems for its "peace" program.

Opening developments in the campaign were:

A congress of Trans-Caucasian Moslems held at Baku issued an appeal to co-religionists over the world to "defend peace."

In Damascus, Syria, a Soviet Cultural Mission presented a "peace prize" to Sheikh Al-Ashmar at a ceremony attended by the Soviet ambassador to Syria and many Moslem notables.

The Moscow Radio beamed an appeal to Moslems throughout the world declaring that their religion gives them no alternative but to condemn aggressive war and to uphold the Soviet Union's "peace policies."

Disciple to Exchange Pulpit With Minister from England

NEW YORK.—Warren Grafton, pastor of Central-Woodward Christian Church in Detroit, Mich., will be one of ten distinguished American clergymen who will exchange pulpits this summer with ministers in Great Britain.

The exchange of ministers is arranged annually by the National Council of Churches in the U.S.A. and the British Council of Churches. It is now in its thirtieth year of operation.

Visit to Russia Fruitful, Say American Church Leaders

NEW YORK.—The recent ten-day visit of nine American churchmen in Russia was fruitful. This was the conclusion of the National Council-sponsored delegation on their return to the United States late in March.

The final day of formal talks, March 17, was highlighted by a statement from Metropolitan Nikolai, the host, to the effect that the Russian Orthodox Church had achieved complete concurrence with the visiting American deputation, and that it wished to create "a single front" of all Christians to defend peace.

Eugene Carson Blake, head of the U.S. delegation and president of the National Council, described this statement as "a clear abandonment" of the Russian Orthodox Church's former attitude toward the U.S. Dr. Blake said it was "an encouraging step" in establishing fruitful relations between the church groups in the two countries.

It was acknowledged, however, that there was no agreement with the Soviet leaders on the two main points of the agenda: the role of the churches in promoting peace and their freedom to fulfill their mission. The goal of peace was agreed upon, but the talks ended in disagreement on the other issues. The Americans frequently were frank in their criticism of the church in its support of the Soviet program.

Commenting on the disagreement over the freedom of the churches in the Soviet Union to conduct their work, Dr. Blake said: "The Russian churchmen all agreed they believe they ought to do what they are allowed to do. The Russian Orthodox Church believes its mission is to

In the photo at right are, left to right, Bruce Mosher and Densmore Peterson, committee chairmen for the International Convention Assembly to be held in Des Moines, Iowa, Sept. 28 through Oct. 3.

—International Convention Photo

Laymen Head Vital Convention Committees

PLANS for the Des Moines Assembly of the International Convention of Disciples of Christ have been progressing steadily under the leadership of many laymen. This is reported by the Convention office in Indianapolis.

Two such laymen are Densmore Peterson, chairman of the registration committee, and Bruce Mosher, publicity head. Mr. Peterson, an accountant on the *Des Moines Register and Tribune,* is a member of University Christian Church and is active in Iowa state work. Mr. Mosher is continuity writer on KRNT radio and KRNT-TV, Des Moines. He is a member of the new Wakonda Christian Church in Des Moines.

Some 10,000 registrations are expected for the convention this year, to be held Sept. 28-Oct. 3.

Special Days

May 4 May Fellowship Day (Women)
May 6 Rural Life Sunday
May 6-13 National Family Week
May 20 Pentecost

In the photo above are Roy G. Ross, general secretary of the National Council of Churches, seated in rickshaw at left, and Mrs. Miriam Terry, Disciples missionary.

Ross Visits India

ROY G. Ross, general secretary of the National Council of Churches in the U.S.A., visited Disciples of Christ mission work on his recent tour of India. Dr. and Mrs. Ross, Disciples, were escorted in Jabalpur by Mrs. Kenneth Potee and Mrs. Miriam Terry, missionaries with The United Christian Missionary Society. (See other story on page 47.) Dr. Ross was on an official tour of Asia.

bring salvation to souls within the walls of the church."

In this connection he quoted Russian Baptist leaders as saying, "Youth organizations are not mentioned in the New Testament, so we don't have them."

Americans were told that there are an estimated 50 million "believers" in the Russian Orthodox Church in the Soviet Union today. In nine seminaries there are reportedly 1,100 students for the ministry. The figure does not include members of the smaller religious groups. Russia's population is about 220 million.

Christians in India Name Governmental Relations Worker

NAGPUR, INDIA. (EPS).—Ranjit M. Chetsingh will join the staff of the National Christian Council here on Sept. 1. He will be responsible for both "relations with government" and "direction of relief," it is announced.

In his position Mr. Chetsingh will watch the interests of religious liberty from the Christian standpoint and make representations to the Indian government. He will also interpret the position of the Indian government to Christians in India and abroad when matters of concern arise.

Five Disciple-sponsored Refugee Families Reach U.S.A.

INDIANAPOLIS.—Five refugee families sponsored by Disciples of Christ arrived in the United States in February and March. These families are in various parts of the country now where they are being aided in resettlement by churches and sponsoring families.

Arriving in February were Mr. and Mrs. Lucian Maligranda with their four children, and the Wasyl Sljusar family, all from Germany. The Maligrandas are privately sponsored by a family in Indianapolis, and the Sljusars are sponsored by the West Bluff church in Peoria, Ill.

Early March arrivals were the Dirk Looijenga family from Holland, sponsored by First Church, Portland, Ore.; Mrs. Susanne Herget from Germany, sponsored by First Church, DuQuoin, Ill.; and the Nokolai Rudus family of Germany, sponsored by First Church, South Bend, Ind.

The refugee resettlement program for Disciples is administered in the department of social welfare of The United Christian Missionary Society through funds from the Week of Compassion.

Church Construction To Set Another Record

ATLANTA, GA. (RNS).—Church construction this year will top 900 million dollars, setting a new record for the fourth consecutive year, it was estimated here. Authorities also predicted that more than seven billion dollars will be poured into new church buildings in the next ten years.

The figures were advanced by experts attending the annual National Joint Conference on Church Architecture, sponsored by the Church Architectural Guild of America and the National Council of Churches' Bureau of Church Building.

Southern Rhodesia to Expand Educational Program for Negroes

SALISBURY, SOUTHERN RHODESIA.—A five-year program to expand educational opportunities for Negroes in this country has been reported by Leonard Ingalls, a correspondent for *The New York Times*.

Mr. Ingalls quotes Disciple missionary-prime minister R. S. Garfield Todd as saying that 10 million more dollars would be spent in the next five years, bringing the total for schooling Africans in the next five years to 45 million dollars.

While in the United States last year Mr. Todd noted the vast difference between his government's at-

Disciple Chaplain Makes Bible Translation

A DISCIPLES of Christ chaplain has made history in the field of Bible translation. Chaplain (Major) James K. McConchie, Terminal Supply Chaplain of Oakland (Cal.) Army Terminal, has been notified of the publication of his translation of five books into an African dialect. The dialect is the Dagomba of the Gold Coast. Chaplain McConchie served there in 1935-38 in education, and saw the need for the Scriptures in the native tongue. His translation is of the Book of Acts and the four Gospels. The translation was made several years ago but was not published until this past October.

Below, left to right, are Col. W. M. Gaige, Jr., Oakland Terminal commander, and Chaplain (Maj.) McConchie. —U.S. Army Photograph

Disciple Educators Approve Ministerial Guidance Plan

APPROVAL of a projected plan of counseling and testing services for ministerial recruits was given in Indianapolis in March at meetings of the Board of Higher Education of the Disciples of Christ.

The new program is being developed by Jay R. Calhoun, director of ministerial services for The United Christian Missionary Society, in cooperation with the Board.

"The Disciples of Christ are in an era of increasing need for more and better qualified ministers," Mr. Calhoun said. "The time seems appropriate for achieving a coordinated national system of recruitment and counseling for the Christian ministry."

The new program, in part, calls for a responsible and uniform system of counseling, a new testing program to guide decisions, and a regular program of recruitment for Disciples.

At the annual meeting of the Board, approval was given for membership to the Disciples Student Foundation of the Christian Churches of Kansas, Manhattan, Kan. Other action by the educators was the election of chairmen for the two commissions of the Board. Richard Pope, dean of the Drury School of Religion, Springfield, Mo., was elected chairman of the liberal arts commission, and Myron T. Hopper, dean of the College of the Bible, Lexington, Ky., was re-elected chairman of the seminary commission.

Some other items considered by the Board included problems of financing church-related institutions, institutional accreditation, and the clearance of proposed literature.

—World Call Photo

Left to right are H. L. Smith, Board president; E. S. Briggs, Phillips University president and Board chairman; and S. C. Kincheloe, Tougaloo Southern Christian College head.

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titude toward the colored peoples and that of neighboring Union of South Africa.

Disciples of Christ Agencies To Hold Communications Meeting

SAINT LOUIS, MO.—Leaders from most of the agencies of the Disciples of Christ will meet at the Claridge Hotel here on May 27 and 28 for a conference on audio-visuals and mass communications. It is the first time that such a conference has been held.

Disciples will discuss the opportunities in the area of audio-visuals, radio and television. Leadership will be provided by S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches. The Disciple conference is being sponsored by the International Convention, the Christian Board of Publication and The United Christian Missionary Society.

Ceylon Probable Site Of Third W.C.C. Assembly

NEW YORK. (RNS).—The Third Assembly of the World Council of Churches will be held during Christmas, 1960, "probably in Ceylon." This was disclosed here by American delegates to the Council's recent executive committee meeting in Australia.

The delegates said this recomdation was made by the executive committee to the Council's Central Committee which will decide the matter at its sessions this summer in or near Budapest, Hungary.

Retiring Seminary Professor To Take Church in Africa

INDIANAPOLIS.—A. C. Watters, retiring professor of missions at the Butler School of Religion here, will become pastor of the church at Bulawayo, Southern Rhodesia, early next year. His term of service will be two years.

Dr. Watters

The church at Bulawayo, established by missionaries from the New Zealand Churches of Christ, will receive a church maintenance grant from The United Christian Missionary Society to help with pastor's salary and expenses.

Dr. Watters and his wife, natives of Scotland, served in India as missionaries for the churches of Christ of Great Britain and Scotland. Dr. Watters retires this summer from his Butler post.

Cite Laity-Ministry Partnership in N.C.C.

NEW YORK.—The National Council of Churches was pictured as a "partnership between the clergy and laity" in a report issued here recently.

It shows that 4,230 men and women from all sections of the country and many vocations participate in shaping the policy and program of the thirty-member cooperative organization with almost an equal division between the ministry and the laity. There were 2,165 clergymen and 2,065 lay men and women on the rolls of Council's leadership as of Feb. 1.

Disciples to Participate In Program for German Youth

INDIANAPOLIS.—Disciples of Christ are working with the Church of the Brethren to secure host families for German high school students who will live in the United States for one year.

Since the U.S. State Department is not sponsoring the students as it has done in the past, churches

which participate now must also contribute to a modest "program pool" to help students who cannot bear their own expenses, to provide adequate insurance and to cover travel in the United States. The American hosts will, as in the past, provide room and board and some "pocket money."

Approximately forty students will be brought to the United States. Disciples of Christ participation is being handled through the department of social welfare of The United Christian Missionary Society.

Services Held for Noted Disciples of Christ Minister

DETROIT.—Funeral services were held at Central-Woodward Christian Church here on March 28 for Edgar DeWitt Jones, distinguished Disciples of Christ preacher and author. Dr. Jones, who was 79 years old, died on March 26 after a brief illness.

Dr. Jones was minister-emeritus of Central-Woodward Church at the time of his death, having served this congregation actively from 1927-47. From 1901-20 he held pastorates in Kentucky, Ohio and Illinois; and from 1920-26 he was pastor of Detroit's Central Church.

An author, Dr. Jones was a member of the editorial staff of *The Detroit Daily News* from 1922-28, and was a contributor to *The Christian Century* from 1927 until his death. Since 1933 he had been a contributing editor of WORLD CALL. His most recent book, published in 1953, was *Sermons I Have to Preach.*

Dr. Jones, who served Disciples as president of the Association for the Promotion of Christian Unity from 1931-41, was a delegate to many interchurch conferences. He served as president of the Federal Council of Churches, a predecessor of the National Council.

Surviving are the widow, three sons and two daughters.

Disciples Approve Record Budget Askings for 1956-57

INDIANAPOLIS.—Budget askings totaling $11,240,710.40 for the cooperative causes of Disciples of Christ churches were approved recently in Indianapolis for the 1956-57 fiscal year. The approval came at the conclusion of meetings of two commissions.

A total operating budget of $6,809,110.40 for missions, education and benevolence was included in the approval, as well as a capital funds budget of $4,431,600 for special projects, such as the construction of new churches and educational facilities. The budgets which were approved represented an increase of approximately ten per cent over the budgets approved at similar sessions last year.

Some eighty-four state and national Disciples of Christ agencies are represented in the budget askings. Fifty-five of these groups are promoted through a single agency, Unified Promotion. The two commissions which have approved the budgets are the Commission on Brotherhood Finance, which considers askings of agencies within Unified Promotion, and the Commission on Budgets and Promotional Relationships, which clears all askings of agencies outside Unified Promotion and gives final approval of the entire budget.

Beneath the Spire

GEORGE E. WASCOVICH, 34, native of Somerset County, Pa., has been minister of First Christian Church, Mobile, Ala., since 1947 . . . received A.B. degree from Johnson Bible College (1945), B.D. from Butler School of Religion (1948) . . . twice president Mobile Ministerial Association, serves on board Mobile Church Council and State Board of Alabama Christian Churches; former president Alabama Convention of Disciples . . . member National Council's Armed Forces Preaching Mission in 1953, 1955 . . . attended 1951 World Order Seminar, Washington, D. C., and 1953 Sherwood Eddy European Seminar . . . married Alma Frances Jordan, graduate U. of Tennessee; they have two children: Constance, 8, and Craig, 5.

Mr. Wascovich

* * *

DORIS E. (MRS. WILLIAM GARRETT) WEST, wife of the minister of First Christian Church, Chattanooga, Tenn., was manse hostess in 1955 for more than 1,000 persons at meetings, teas, open house, or one of popular question and answer sessions Wests conduct . . . graduate Farmville, Va., State Teachers' College, she taught in Lynchburg, Va., schools, achieved distinctive "A" rating as teacher; also taught in East Haven and New Haven, Conn.; audited courses in Yale Divinity School . . . chaplain Tennessee State Federation of Garden Clubs, she is member Kiwanis Auxiliary, education committee Kosmos Woman's Club, circle chairman Christian Women's Fellowship, den mother for Cub Scouts, and chaplain Missionary Ridge P.-T.A. . . . mother of Robert Garrett, 10, and Laurie Lee, 7, her hobby is knack of getting along with people.

Mrs. West

* * *

ARTHUR GOTTLIEB JANSKY, 76, born in Vienna, Austria, arrived in United States when 10, became jewelry engraver . . . working in Montreal, visited Protestant churches, heard Evangelist Dwight L. Moody . . . resided in flat above East Orange, N. J., plumbing shop where Park Ave. Church, Disciples of Christ, was organized . . . helped erect modest chapel, was first person baptized in this church, in 1901 . . . through church met his wife, Pauline W., who passed on last year . . . he has served church as Christian Endeavor president, assistant church school superintendent, janitor, deacon, elder . . . faithful supporter of missions, gave his automobile to Mr. and Mrs. Wm. S. Knight, Jr., when they were in college, and attended recent Indianapolis commissioning for them, first missionaries from this congregation . . . retired, Mr. Jansky now assists Park Ave. minister, Sam F. Freeman, as deacon, financial secretary, caller, helping wherever needed.

Mr. Jansky

—BELL RINGER

WORLD CALL

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Slowly, the Refugees Move

THE World Council of Churches Service to Refugees found homes for 12,421 refugees and migrants in 1955. This establishes a new record. In each case this involved many days of investigation, checking of records, securing proper papers, permits, transportation and agreements of sponsorship in receiving countries. Each of the 12,421 from 38 countries was an individual and had to be dealt with as an individual.

Involved also in this movement were governments and sponsoring agencies in the 41 countries to which the refugees journeyed.

The largest number of migrants in this tremendous movement came to the United States. That number, 4,685, does not seem quite so large, however, when we compare it with the numbers received by two much smaller countries, Austrialia and Canada. The number going to Australia was 3,911, while Canada received 2,513.

World Council leaders report that more speedy procedures have been worked out with the government of Australia. "Red tape" has been cut and the processing period greatly speeded up. Edgar S. Chandler, director of the Council's Service to Refugees, looks forward to a greater movement of refugees to Australia this year.

South American countries have also had part in the settling of refugees and migrants. The political situation in Brazil slowed up the operation there. On the other hand, Chile and Brazil received more than in the year before. Altogether, 745 refugees found homes in South American countries in 1955.

THE movement of refugees to the U.S.A. should increase in 1956. Whether or not it does will depend in part on sponsoring groups who will welcome the newcomers. It will depend even more upon the extent to which the Department of State tries to make the Refugee Relief Act work. Certified and willing migrants and refugees are ready to come. Churches and other groups are responding as sponsors for them. The government processes are moving along a bit less slowly but there is room for great improvement at this point.

There is some sentiment in the U.S. Congress to extend the Refugee Relief Act another year beyond December 31 of this year. We hope this is done. We hope even more that the mills of officialdom will grind less slowly in the months ahead.

His Place Was Unique

EDGAR DeWitt Jones who died in his Detroit home on March 26 (See Global Highlights) held a unique place among ministers of Disciples of Christ. He was known and admired widely for the literary quality of his sermons, addresses and writings. He was the author of a number of books in several fields. His sermons were known for their beauty and good sense by ministers of many churches. His writings of Lincoln were marked by authority and charm. He wrote at least one novel. Many thought his little book on children, *The Tender Pilgrims,* represented Dr. Jones at his best—gentle, discerning, moving.

WORLD CALL claimed this prolific writer as a contributing editor for nearly a quarter of a century. His writing appeared in these columns less frequently in the years since his retirement but they were always read with interest. For some years he wrote for us a column called "Personalities." His by-line for these contributions was *Fra Edgardus*—meaning Brother Edgar. We valued him as a member of our contributing staff as well as a delightful and considerate friend.

Edgar DeWitt Jones will hold a place in history for many reasons—his preaching, his writing, his leadership in the Federal Council of Churches and in his own brotherhood. More important than this is the fact that he lives and will live through the years in those who knew him best for the beauty of his soul. He was a man of great appreciation. His gentle response was a part of him. He saw good and rejected all bitterness. Those who knew him best bear witness that they cannot recall seeing him in an ungracious or ungenerous mood. Even when he disagreed he seemed to do so always with understanding and regret. Such gentleness and richness of spirit are not often seen as the most characteristic marks of a man. But they did so mark the life of Edgar DeWitt Jones—even more than the other rare gifts for which he was known. He was a man in whom God lived.

A Great Leader of an Ancient Church

A GREAT Christian and man of rare gifts died in Athens late in March. He was Archbishop Spyridon, head of the Orthodox Church in Greece. His 81 years —many of them spent in ill health—were marked by wide interests, deep concerns for his fellow men, and a record of tremendous achievements in the service of his country and his church.

American Protestants believe in the separation of the affairs of the church from the affairs of the state. For that reason they are slow to appreciate church leaders who are also leaders of government and who are deeply involved in political affairs. The archbishop was so involved through most of the years of his turbulent life. Not simply as a man, but also through his office as archbishop he helped shape the life of his country. He was a strong man. He used the prestige of his churchly office to make himself stronger. He used that strength for what he believed to be right and good, and few would deny that his judgment was usually sound. And so, many who dislike the state church pattern can still be grateful for a Spyridon.

The archbishop never looked for an easy way. Certainly, he never found one. Always he was active in the struggles of his people. Twice he was sentenced to death but managed to escape both times. One such escape was in the war with Turkey in 1912-13. The other was in 1940 when he joined in the fighting against the Italian invaders. He was also a leader in the struggle to liberate the northern part of his country held by the Albanians. He lived in the midst of his people and shared their fate.

ARCHBISHOP Spyridon left his mark on the life of Greece in the field of human welfare. In great numbers he founded schools, hospitals and homes for children and for the aged. Both the Orthodox Church and the Greek government are more socially sensitive because of his compassionate leadership.

The most impressive contribution of this great churchman was made through the campaign he directed to rebuild the churches damaged or destroyed by World War II. He accepted but did not wait for the help from churches abroad. The work went on with rapid pace. By 1953 a thousand churches had been erected or restored in the towns and villages of Greece. The king and queen and the people of his country honored him for the achievement. An important moment in the public celebration came when the archbishop presented to the king and queen a silver miniature of a church. This was in recognition of their part in this great national campaign. But King Paul and Queen Frederika and the people knew that he who had made the presentation had been the guiding genius of the movement to rebuild the churches. They knew him as a worthy successor of Silas and Barnabas and Paul through whom the Christian church came into being in this long troubled land.

Archbishop Spyridon was a warm and generous man. He was especially gracious in voicing his gratitude for the help which came to his country from churches abroad. More than once he asked visiting churchmen of the Disciples of Christ to carry back his thanks for their aid to Greece through Week of Compassion offerings. He was particularly warm in his relations with Robert Tobias who on many visits to Greece represented both the Disciples and the World Council of Churches. Because of this relationship, he welcomed as his own friends the friends who came with Tobias. Among these were Hampton Adams, C. O. Hawley and the editor of WORLD CALL. These and others saw him as a man of strength and vision and warmth.

SPYRIDON was loyal to the traditions of this church which has served the people of Greece for nineteen centuries. He was also happy in the fellowship of Christian friends of other communions. We recall how in 1953 he welcomed a World Council delegation of people from different continents and different church bodies. He remarked that a method of the World Council is to bring Christians together and help them to know one another. He approved the method and then with sly humor said: "If we go on in this method we may bring about the reunion of the church before the theologians are able to tell us how we can do it."

All churches everywhere owe much to Greece. We can be grateful for the ministry of Paul which began there more than nineteen hundred years ago. We inherit the glory of the early church fathers of Greek culture and tradition. We share in the record of a people who kept alive their faith through long centuries of occupation and persecution. We can be grateful, too, for leaders of modern times whose churchly habits and practices are in many ways unlike our own. Men like Archbishop Spyridon make our own life rich and full. He belongs to us all.

To Meet Human Needs

THE Week of Compassion offers a means through which Disciples of Christ seek to help meet human needs all over the world. It is related to a larger appeal for similar needs on the part of 35 other Protestant and Orthodox churches in the United States. The total goal of these churches for 1956 is $10,900,000. The goal of Disciples of Christ is $498,730. On April 2 receipts from the Week of Compassion offerings had amounted to $319,021. This amount will increase and we hope that the full goal will be reached when the books close on June 30. It must be reached if churches of Disciples of Christ are to carry on their rightful share of this phase of the ministry of the churches of the U.S.A. Readers of WORLD CALL know the many avenues through which this work is carried on. They will look forward to the reaching of the financial goals at an early date.

—Photo by Don Brownfield

Chaplain Waldon greets a group of boys after a worship service held at the Glenview School for Boys. From eighty to ninety boys, nine to seventeen years of age, live at the school where the religious program includes worship, religious education and counseling.

Youth Need the Church

"The task of the church is to make its youth program one of the great forces in helping a child help himself to a happier life."

By GEORGE L. WALDON*

THE ringing telephone interrupted my evening reading. The intensely agitated voice of a father said, "My son has been taken to the Youth Center by the police, and the authorities at the Youth Center say they are going to keep him, at least tonight. Can you do something to help me get my boy back home?"

When I called the intake officer at the Youth Center, I learned that the boy had been given a good meal, a hot shower, clean clothes, a good bed, and that he would have every care necessary for his welfare. Then I telephoned to the father and shared this information with him.

A Good Boy

The following afternoon the mother, father and their pastor sat in my office saying those things I hear so often: "My son is such a good boy; how could he have done such a thing? How could he do such a thing to us, his mother and father? We have been good to him, given him everything that a boy should have and more, too."

Then after the moment of reflection that always comes, they say, "Show us how we have failed."

Church Failed

The minister also told of the boy's attending Sunday school, a youth group, and occasionally the morning service of worship. Then in a voice so soft—yet it sounded like thunder because of the impact on my own conscience—his question came: "The church failed this boy. But tell me, how may the church prevent this failure from happening again?"

Request for Help

The inquiry was not academic, but rather a request by a man of God for information that would enable him to serve God and man in a more complete way. At that time I had no answer. But now, after experience with two hundred children, this is what I would say.

The church in a common spirit of complacency may feel that it is sufficient to provide the institutionalized child with religious guidance. This

*Dr. Waldon, a minister of the Disciples of Christ, is chaplain to public and juvenile institutions for the Greater Cincinnati Council of Churches.

means, in other words, that the church should become concerned about a delinquent child's spiritual welfare only after the child has committed some act so serious that the child must be deprived of his freedom.

This type of thinking is wrong. The church's total program must be preventive as well as curative in relationship to all youth, for it is difficult, even for the trained observer, to predict accurately just when a dormant seed of delinquency will begin to grow.

The concern of the church for youth has long been one of its major tenets. The church cannot be content with the belief that it has fulfilled its obligation to youth through ritual or emotionalism alone. The futility of this type of programing is written in bold figures in the January report of the United States Senate Sub-committee Bulletin:

Delinquency Increases

"Over 1,333,000 children came to the attention of the police in 1954 . . . half a million brought to the attention of the juvenile courts . . . this is a 10 per cent increase over 1953 . . . a 58 per cent increase over 1948 figures. Courts serving areas of more than 100,000 persons showed a combined increase of 63 per cent . . . when these figures are statistically weighted to compensate for the growing number of children entering the ten to seventeen year old age bracket, the increase in delinquency is still four times greater than the increase in youngsters."

The task of the church is to make its youth program one of the great forces in helping a child help himself to a happier life.

The church wishing to meet this challenge will find it necessary to make changes, not in the content but in the administration of its program. Most churches have programs of adequate content; that is, youth groups for various ages, fully staffed and graded Sunday schools, proper lesson and literature materials, plus a place in the Sunday worship program such as junior church or a part in the central Sunday worship service.

Filling Child's Needs

When this kind of program is properly administered, each type of child will have his moral, ethical and spiritual needs adequately filled in what should be a proper relationship to the church. Of course, no program is ever going to be 100 per cent effective with every child.

In a review of approximately two hundred cases of boys and girls who have come to the Youth Center, several facts are outstanding in regard to the relationship of these boys and girls to the church. In these relationships the administrative failures may be observed.

First, however, a general survey of these children should be noted. Approximately 5 per cent of the group, or eleven of the children, admitted that they had had no contact whatsoever with the church. Two per cent were acknowledged church members, having been baptized and having attended communion in the past six months.

Ninety-three per cent, or 186 of the children, had attended church on a scale from three to four times a year to two or three times a month. The church and its program obviously have had an opportunity to make an impact on the great majority of these children and to be a supporting agent in relationship to moral, ethical and spiritual growth and conduct.

The church by recognizing the need of endeavor in the following three areas—*motivation, acceptance* and *individual attention*—may be the difference between a youth's becoming an acceptable citizen or a delinquent.

What doth it profit a church if it wins the whole world and loses its youth?

No other organization is so well equipped or endowed as the church to *motivate* youth to behavior acceptable both to God and to man. Behind the church are more than two thousand years of representing to humanity the loftiest ideals known. From this tradition stems the expectancy of youth—that the church will create in them a desire to adhere to these ideals. This desire must be strong enough to withstand the unstable emotional pressures of home, the materially attractive yet unhealthy forces in the community, and the negative influence of their associates.

Teaching by Example

It is impossible to accomplish this motivation by teaching and preaching alone. There must be the impact of personality upon personality, example by precept, and an illustration of the superiority, as a way to happiness, of these ideals. This motivation must come administratively from each member and not merely from program content or the professional staff.

Youth inherently wants to *belong* to and be *accepted* by something larger and greater than himself. The church can fulfill this need. But this fulfilment cannot be accomplished merely by presenting a program and expecting youth by its own will to create this feeling of acceptance. This feeling of acceptance must be engendered by the proper administration of the program. This must include a leader that is strong yet fair, wise yet humble, and acceptable as well as accepting. If the content and the administration of the program is positive in all of its facets, youth will come to feel that he belongs to God and to society. In other words, a young person has found a church and acceptance in something greater than himself.

Unique Problems

While youth is eager to find acceptance in something larger than self, he also has a need for *individual attention* within the larger thing—the church. Youth has individual problems that are unique and that cannot be met in group situations. The present church emphasis upon greater numbers and the "Let's-everybody-bring-somebody-new-next-week" plan, without proper administrative procedures and personnel, is a direct block in the desire of youth for personal attention. The method of Jesus was the impact of personality upon personality.

The church could follow this procedure with youth of the present era.

These ideas are not intended to be a cure for all youth problems either in or out of the church, but rather a guide with a sincere conviction that all may profit by the mistakes of over two hundred children.

"A day to think about the wholeness of the church"

Pentecost—1956

ON May 20 Christians around the world will observe Pentecost. In thousands of churches it will be a time for thought, prayer and action on behalf of the unity of Christians—a day devoted to meditation on the "wholeness of the church." In congregations of Disciples of Christ the day will have special meaning because of the communion's historic plea for Christian unity.

In many churches of Disciples there will be special worship services, sermons and presentations lifting up the cause of unity. In particular, the ecumenical (world-wide) movement and the work of the World Council of Churches will be stressed. Some will use the occasion to pledge their continued financial support of the World Council's growing program.

Origin of Pentecost

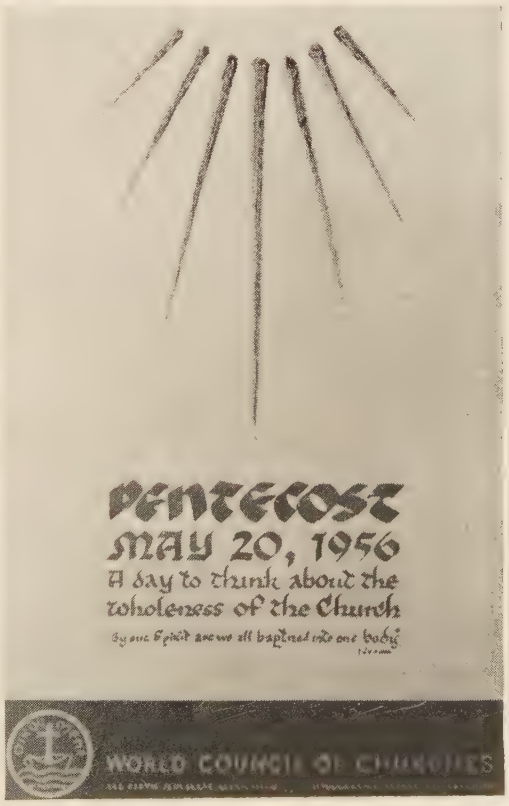
The Christian Pentecost had its origin when the Christian community of 120 persons at Jerusalem gathered together, fifty days after the resurrection, to celebrate an age-old religious festival. At that time, according to the second chapter of Acts, the Holy Spirit which Jesus had promised his followers descended upon the Christians in tongues of fire, and some three thousand converts were made to the new religion.

Many historians see that event as the founding of the Christian church and the beginning of its sense of world-wide mission and responsibility. Today it is a time of rejuvenation and revitalization. It is a time of promise fulfilled. It is a time for Christians to set out to share this good news with all their fellow men in the farthest parts of the world.

Third Great Festival

In the early church Pentecost ranked with Christmas and Easter as the third great festival of the Christian year. It was considered one of the happiest times of the church calendar, and it was celebrated with songs and feasting.

Because of its ecumenical nature, the World Council of Churches has felt a special kinship for Pentecost. Many of its member churches suggest to their ministry that this be a day for helping the man or woman in the pew to understand better the world-wide bonds of his local church. The presidents of the World Council always issue a Pentecost message which is read in thousands of churches throughout the world. This year a specially-written responsive reading, instead of the message, appears on the back of the Pentecost bulletins, available at $1.50 for each 100 from the World Council, 156 Fifth Avenue, New York 10, New York. A packet of Pentecost materials is 50 cents.



Ancient Religious Celebration

Pentecost probably is the most ancient religious festival celebrated today. In the ancient Jewish calendar Pentecost—the "Feast of Weeks"—was dedicated to gratitude to God for the gift to Noah of the "Covenant," which involved the regular and orderly sequence of events in the physical universe, seedtime and harvest. Later Pentecost became associated with the giving of the Law to Moses at Mount Sinai, and in many countries there was a practice of holding services at which the Scriptures were read all through the night. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, or those of other faiths who happened to be in the home or community at the time.

The Christian Pentecost will be observed by all the 163 member communions of 47 countries which are in the World Council of Churches. Included are almost all the major Anglican, Eastern Orthodox and Protestant churches, representing about 170 million Christians. While the World Council does not stress the place of the offering in the Pentecost service, many local churches will send a Pentecost gift to their own communion's headquarters. This will be applied toward the basic budget of the World Council, which is $441,000.

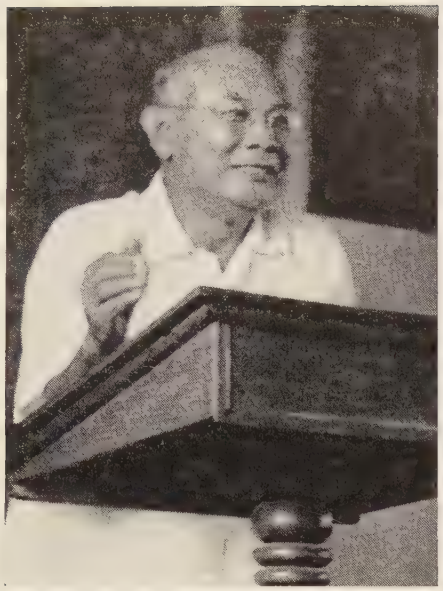
Three Divisions

The work of the World Council is carried on through three divisions: interchurch aid and service to refugees, ecumenical action, and division of study.

The thirty-two member churches in the United States are organized into the United States Conference for the World Council of Churches, which cooperates closely with the National Council of Churches of Christ in the U.S.A.

Disciples have been active participants in the World Council since its formation.

WORLD CALL



—Photo by Hendricks

Pablo Bringas of the Philippines says, *"We did not unite with any of the churches which united. We all united into one."*

The younger churches lead as Disciples of Christ begin to act on their belief that

Union Is a Call of God

By VIRGIL A. SLY*

I DON'T know much about Baptists, and I don't know much about Disciples. I serve only God. In the cities they may understand denominationalism, but here in the country Christians only know that we worship the God that makes men, while most of our neighbors worship man-made gods, and we must teach them of our one God, one Jesus Christ."

The above statement by a Japanese Christian is reported by Mrs. Delbert Troxell, Disciples of Christ missionary to Japan, who is working in a rural center founded by the American Baptists. (See WORLD CALL, January, 1956.) She was assigned there by the United Church of Christ in Japan. It has been my experience that this expression is typical and directly out of the heart of a Christian who is representative of the Christians of all mission lands.

Impatient with Fine Points

The younger churches in mission lands have felt the disunity of the church more keenly than we have because they have not had the background of the reasons for it. They are impatient with the fine points of doctrinal differences. When they arrive at a basis of union, they believe it is truly the leading of the Holy Spirit. They are puzzled that we cannot always see the hand of God in what has enabled them to surmount the differences that divide the West.

They are willing to admit that union involves compromise, that no one Christian tradition will be left intact within the new union church. But it has been their judgment that values gained in such compromise are of such magnitude as to make the losses negligible.

As Disciples of Christ, we should look back to the statement of Barton W. Stone, who, of all our leaders, faced most realistically the price of union when he said, in the *Last Will and Testament of the Springfield Presbytery,* "We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is one Body, and one Spirit, even as we are called in one hope of our calling."

If then the price of union is death, the Disciples of Christ should be willing to face it, realizing that that which emerges from union is a united church. This means that when Disciples enter into union, Disciples disappear and a union emerges. Self-preservation never brought forth a united church. Christian union is a call of God to his scattered church to become one. Any communion which is unable to face the disappearance of itself within union should abandon any pretense of desiring it.

It is the reality of the price of union that causes us to seek to know the real mind of the Disciples of Christ as to the basis of their witness which they wish to share within the emerging movements in mission fields. We have recognized that the decision for participation in the united churches by the churches of the Disciples of Christ in mission lands is a decision that, as autonomous churches, only they can make. Their right of decision is the same as our own here in the United States and Canada. We are endeavoring to guide them in their exploration for the freedoms that are inherent in Disciples' tradition.

Basic Freedoms

These basic freedoms are as follows: (1) The freedom of the congregation to witness to the basic character of the Christian faith; (2) The freedom of the congregation to refuse a creed as a test of fellowship; (3) The freedom of the congregation to determine the basis of church membership and the freedom to baptize by immersion; (4) The freedom of the congregation to practice open communion; (5) The freedom of the congregation to call its own pastor; and (6) The freedom of the congregation to continue as an autonomous body.

To enable us to have a better understanding of the thinking of the leaders of our younger churches on the matter of union, a communication was sent to them

*Dr. Sly is chairman of the division of foreign missions of The United Christian Missionary Society.

asking questions as to what their participation in union means to those churches already participating in union churches, or what those churches are seeking for that are contemplating participation in united churches. Some excerpts from their letters are most revealing.

Pablo Bringas, pastor of a former Disciples of Christ Church in Bangued, Philippines, says, "To belong to the United Church of Christ in the Philippines means very much to me. I, being a former Disciples minister who even now teach and preach that God's people should be united and become one church body, think that the United Church of Christ in the Philippines is the nearest that we can get for the present to the One Church. . . . We did not unite with any of the churches which united. We all united into one and that one to which we all united is the United Church of Christ in the Philippines. What we have done, I believe, is an answer to the prayer of our Lord that they may be one. So to me as a Disciples minister, to be in the United Church of Christ means oneness of God's church and Christian love between God's people."

True Spirit of Union

In this statement we find that Dr. Bringas has caught the true spirit of union; he is talking about real union, not merger. He states further that the essential freedoms cherished by Disciples of Christ are preserved within that union. In the *Basis of Union,* Chapter I, Article III, we find the following: "We do preserve all the heritage of faith brought into the union by each of the constituent churches and hereby declare as our common faith and message: Jesus Christ, the Son of the living God, our Lord and Savior." Because of the assured freedoms of the basis of union Dr. Bringas says, "In a democratic way we have carried on our work and our business. The freedom that we knew in the churches of Disciples of Christ is the same freedom we have in the United Church of Christ in the Philippines."

Nobundo Oda, of Japan, principal of the *Joshi Sei Gakuin* (Margaret K. Long Girls' School), says, "I feel that inasmuch as the Disciples of Christ have always believed strongly in the principle of unity I now have an opportunity to show that I believe in it by participation in actual union. To me, Christ, the one thing we have in common, is greater than our many differences.

"I also feel that being a part of the United Church causes others to recognize our Disciples of Christ practices and traditions and to give them serious consideration in a way that they would not have done if we had remained one of the minor groups of Christians in Japan."

Mr. Nelson

Mr. Oda

Mrs. Gish

Daniel Lopez de Lara of Mexico, where the churches are thinking of uniting, writes, *"The Disciples were born to unite and live in union and not to help divide the body of Christ."*

When asked as to the value of the United Church, Mr. Oda says: "Japanese people hardly understand the reason for the divisions in Christianity since they know nothing of the character of Christianity, so to divide into various groups becomes very confusing and a real hindrance to the Japanese public."

The above quotations reveal that those who are now in united churches feel that they are being true to Disciple heritage and tradition and are also being faithful to the call of Christ for the oneness of his people.

Three mission fields—Jamaica, Mexico and Thailand—are exploring the possibility of union. Leaders were asked in these fields what, in their opinion, this would mean to the Disciples of Christ.

Will Mean Larger Fellowship

Edna Gish, missionary in Thailand, says, "For Disciples of Christ to belong to the Church of Christ in Thailand will mean a larger fellowship and a richer opportunity for the growth of our members in Christian living and service.

"Participation in the United Church will greatly invigorate us for the task in our own area, while in no way curtailing our freedom of action.

"We will not be expected to compromise in the matter of principles for which we stand regarding baptism, the Lord's Supper and church government.

"From the point of view of a Disciple leader striving to help nourish a small struggling Christian community in the midst of a strongly Buddhist society, the gaining of greater stability is of utmost importance. We see a promise of this being provided in the larger whole. With the tremendous pressures constantly felt, a little group finds it exceedingly difficult to weather the day. Our greatest hope is to see the church in Thailand grow and become firmly established for a permanent witness to the love of God and Saviorhood of Jesus Christ."

In Jamaica the Church Union Commission, in which

Disciple nationals and missionaries participate, has published a leaflet called *Venturing for Christ—Why Unite.* It starts out with the telling heading, "The New Testament Call to Union," and says in the opening sentence, "The New Testament calls the churches to unite. Jesus wanted his disciples to be united in his service, and to be known as his disciples because of the love they had for one another"

Another heading is of considerable interest: "Truths will not be lost but be consecrated to a wider use." It says further, "A difficulty in the way of our getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a neglected truth in Christianity; but these several aspects of truth need not be lost in union; they will be shared and consecrated to a wider use."

Rising Demand for Union

Robert Nelson, former missionary to Jamaica, says in a further comment concerning the rising demand for union, "There is little doubt that national leaders in Jamaica would get on with the work of union more quickly if it were left entirely with them without interference from parent bodies abroad."

Daniel Lopez de Lara, one of our leading pastors in Mexico, in reporting the first conference of the groups considering union, writes, "Our first assertion is this: considering that the word of God teaches us that Christ directs his own, it is evident that spiritual unity should exist in our churches. Jesus Christ is our Lord, and he demands that all be one.

"Therefore, we, the Christian Church, the Congregational Christian, and the Associated Reformed Presbyterian Church, unite, following the ideal expressed by our Lord, and we consecrate ourselves, with the help of Almighty God, to take the steps necessary to attain the goal set before us, when, and in the way, that God wills."

Obedience to Christ

Mr. Lopez de Lara continues: "In case we do achieve a united church, it would mean complete obedience to Christ—a complete realization of the tradition of the Disciples of Christ brotherhood. The Disciples were born to unite and live in union and not to help divide the body of Christ. For us, the Disciples of Christ in Mexico, obedience to Christ is the first and most important thing."

All of the statements quoted point out the three basic truths of union.

Union is a call of God, and our churches are being led by the Holy Spirit into its consummation.

Union is not being absorbed into one denomination, but it is being permitted to share in and witness to one's tradition within union.

Union is death to the identity of the former groups. But union is also resurrection into a new and fuller life as a church.

One has a feeling as one hears these statements of conviction that the gospel of Jesus Christ is in safe hands on the mission field and that God is speaking through the acts of these younger churches, calling us to new heights of Christian action and new insight into the meaning of his word.

THREE important questions regarding public education are now in the process of being decided. Church people in the long run will be largely responsible for the form these decisions take.

The first question is whether the intention of the Supreme Court's decision regarding integration and public schools shall be accepted or subverted.

As of the present moment it seems fairly clear that about five-sixths of the nation is determined to abide by the Supreme Court's decision and to accept its suggestion that integration should be adopted as rapidly as local conditions warrant. Approximately one-sixth of the nation, however, seems determined to reject the intent of the decision even if it is necessary to sacrifice the public school system to accomplish this. Serious-minded church people need to ponder carefully the question of whether they can afford to sacrifice their public schools in the hope of bolstering up, for a few more decades, a doomed social system.

THE second question regarding public education that church people must decide is whether public school funds should be used to promote sectarian religious purposes—that is, whether parochial schools and to some extent released time programs should have the support of public funds.

There are two ways in which church people will answer this. First, by protesting or supporting the use of public funds in helping parochial schools—Catholic, Lutheran or otherwise. In this connection we probably should recognize that to ignore this question and say nothing about it is to tacitly support the Catholic position upon the question, since the pro-aid-to parochial schools has been so vigorously presented by the Catholic hierarchy.

Secondly, church people will answer this question in terms of whether they are *willing to accept* public funds for the purpose of strengthening their own institutions or programs. If, for example, Protestants ask for or accept public money for church hospitals or colleges, they support the Catholic position. In similar fashion, to the extent that released time programs supported by Protestants employ public equipment, teaching staff time or buildings for programs that *are in any way* sectarian or of a proselyting nature, they must be recognized as supporting the Catholic position.

THE third question before the Christian citizen is that of the extent to which he shall make use of federal aid for public education. The principle of *some* federal aid to public education is well established. Our land grant colleges and our educational grants to veterans are illustrations of this. Whether the national government shall increasingly subsidize the building of public schools and the support of teachers is now being determined. Christians must decide whether: (1) federal subsidy means federal control, (2) federal control is necessarily a bad thing and (3) whether, if it is dangerous, it is as dangerous as inadequate educational programs for our children in many parts of the country.

—Photo by Rainey Studio

Larry Wuench, standing, president of the C.Y.F. of First Christian Church, Union City, Tennessee, talks with his pastor, J. David Kidwell, about church vocations. Materials from the Christian Vocations Kit are seen on table and bulletin board.

Christian Vocations Kit aids youth counselors to offer helpful advice on

Finding a Lifework in the Church

By LOUISE MOSELEY*

YOUTH counselors who are looking for material to guide them when talking with young people about Christian vocations can find it in a kit specially prepared for use in churches of the Disciples of Christ. This Christian Vocations Kit is helping to meet a need expressed in the following excerpts from ministers' letters:

"Our young people want information on church vocations. Can you send some literature to help me in guiding them?"

"I am teaching a course in summer conference on 'Choosing a Christian Vocation.' Please send your kit of materials on Christian vocations."

"We would like to challenge our youth with opportunities in church-related vocations. Please send fifty copies of all materials checked on the enclosed order blank."

"I plan to talk about professional Christian work with our young people who will be graduating from high school this year. Please send a recruitment kit."

Nearly three hundred requests such as these were filled last year by the Christian Vocations Committee of The United Christian Missionary Society. Some were used by pastors in their own churches, but the majority found their way into interest groups at youth fellowship meets and classes at summer conferences and camps.

Early in 1955 an experimental kit of guidance materials on the subject of Christian vocations was prepared by the committee and offered to counselors of youth in Disciples of Christ schools and churches. Joining in this project with several United Society departments were the Board of Higher Education and the National Christian Missionary Convention.

Although the kit was recognized as only a beginning compilation of what counselors needed to aid them in

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Rodney Spitler, left, life recruit from First Christian Church, Lufkin, Texas, is a freshman at Texas Christian University. Here he talks about church vocations with Neil E. Guy, summer conference recruit director, and pastor at Alvin, Texas. The Church Vocation Kit is spread on the table.

—Photo by Tommie Bouchard

guiding young people into full-time Christian service, it was readily accepted by ministers, summer conference teachers, youth meet leaders and college vocational advisors. These people used the kit, and many sent suggestions for its improvement back to the committee. In January, 1956, an expanded kit was prepared and has gone out again to more than three hundred local and state leaders. The kit is available on request and free of charge to any leaders who wish assistance in guiding youth into Christian vocations.

The Christian Vocations Kit includes a ten-page manual on how to proceed with vocational counseling. The counselor is advised to become familiar with the broad field of church-related vocations. Several methods of presenting Christian vocations to young people in groups and in personal interviews are outlined. Suggestions are given to the counselor for ways of giving proper recognition and follow-up attention to youth who state their purpose of preparing for full-time Christian work.

Lists 48 Church Vocations

Also provided for the vocations counselor is a listing of forty-eight different church vocations in a leaflet produced by the National Council of Churches. There is a listing of audio-visual titles on the subject of church vocations and a supply of recruitment blanks.

A valuable addition to the kit this year is a supply of new cards for young people to sign when either making a statement of purpose or a definite commitment for their life work. The cards are designed with three sections, one for the youth to keep, one to be sent to the state church office and one for the Christian Vocations Committee.

The committee sends the young person's name to the national department or board which can give specific guidance toward preparation for the field of Christian work in which the youth is chiefly interested. For example, names of those interested in becoming missionaries are referred to the department of missionary selection and training of the United Society. Those wishing to become teachers are sent to the Board of Higher Education. Young men considering the ministry are referred to state missionary societies, church-related colleges and the department of church development and evangelism of the United Society.

Attractive booklets describing various fields of Christian work are supplied for distribution to interested young men and women. Other pieces tell what preparation is required to enter these fields. Specific fields of service within the brotherhood of Disciples of Christ include foreign missions, institutional home missions, Christian social service, religious education, the ministry and teaching in church-related colleges. An order blank inserted in the kit offers the counselor an opportunity to secure supplies in the quantities needed.

Acute Need for Leaders

The need for trained, qualified professional leadership in churches and agencies is growing more acute as the organized work of the Disciples expands in all fields. An increasingly important task of the minister and youth leader is that of vocational counseling.

The Christian Vocations Committee suggests that youth under senior high school age should not be pushed for a decision on vocations. Youth who have not been able to explore vocational possibilities are encouraged to make a declaration of purpose. Recruitment for specific fields of service is handled by the various agencies involved. Counselors in the church and in regional groups can serve most effectively by influencing top quality youth to become seriously interested in entering Christian vocations. Wise and friendly counseling and follow-through after youth make their decisions can encourage the flow of young life into full-time Christian service.

Ministers and youth advisers wishing to secure a Christian Vocations Kit should write to the Christian Vocations Committee, 222 South Downey, Indianapolis 7, Indiana.

In the Philippines people believe that

Children Are Important

By FRANCES M. HILL*

IN the Philippines, especially in the dry season, the roads are dusty just as they were in the land where Jesus lived. Families go together to plant and harvest, using for the most part hand implements just as farmers planted and harvested in Jesus' day.

In the Philippines children are everywhere—wide-eyed children who are friendly and eager to learn; tiny, frightened children who need to be reassured with kindness; thin, undernourished children whose bodies are covered with sores; strong, healthy children with mischief in their eyes and elastic in their legs. In the same way, there were children everywhere in Jesus' day, the same kinds of children we find in the Philippines today.

"And calling to him a child, he put him in the midst of them and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me.' " *(Matt. 18:2-5, RSV)*

In the Philippines there are those who ask, "Who are the greatest?" Somehow it is very easy to imagine Jesus saying to all who are willing to listen, "Whoever receives one such child in my name receives me."

It is easy to imagine Jesus walking the rugged, steep trails in Apayao that lead to the tiny barrios, or villages, and helping the parents and children understand the simple loving-kindness of God. It is not difficult to imagine Jesus with groups of families as they work together in the hot sun, planting or harvesting the crops.

Through the years, from Jesus' day to this, people have always asked the question, "Who is the greatest?" And some have taken seriously Jesus' answer, "Whoever receives one such child in my name receives me." On these pages appear some pictures showing people who believe in the importance of children.

The Filipino father and baby live in the mountains of Apayao. There is no church in their barrio, but

*Miss Hill is national director of children's work in the department of missionary education of The United Christian Missionary Society. She will return in May from a five-months' tour of mission fields of Disciples of Christ in the Philippines and Japan.

LEFT, the young father shown with his son is typical of the new Christians who live in the mountains of Apayao in the Philippines. They are eager to bring up their children in the knowledge and practice of the Christian faith. BELOW, Jesse Tayaban, the little boy in the foreground, is the son of the principal of the elementary school at Kabugao. With his parents, a missionary and other friends, he enjoys a drink of fresh coconut milk in the little country village, or barrio, of Nagsibanan.

—Photos by Keyes

Christian leaders have hiked up and down steep mountain trails, waded through stony rivers, and walked across fields of harvested rice to bring to this father and to all families who live in his barrio the story of the words and deeds of Jesus Christ who taught about the wonder and loving-kindness of God.

This father and many other parents in the barrio were anxious to learn of a gentle Savior, a loving God. As time went on they were willing to put aside pagan charms that were supposed to ward off evil spirits. They began to keep Sunday as a day for the worship of God. They started early over the trails, carrying their babies, and finally they arrived at the church in a town where, with other Christians, they studied the Bible and praised God in song and prayer.

And what about the churches to which such families come? Are they beautiful? No, not really; not beautiful to look at.

Church Is Small

In Kabugao the wooden church is small. The pews are narrow benches. Most of the floor area is hard-packed dirt. In front there is a cement platform put there by the hard work of the C.Y.F. members. There is a roof over this church, but the ceiling is not yet finished.

Where are the church school rooms? Obviously they are not in this one-room sanctuary. Some classes meet in the school rooms of Apayao Christian Academy. In the dry season some meet out of doors. Some meet in the small *sala,* or living room, of a neighbor's bamboo home.

No, many of the church buildings to which the children come are not beautiful to look at yet, but many worshipers are still new Christians and there is something beautiful about the spirit of each dedicated Christian. In time, it is hoped that such a spirit will bring about more beautiful buildings.

The woman from Samaria gave Jesus a cold drink of water. Another picture shows how the people of a small barrio gave cold coconut milk to their visitors. How refreshing it was to receive such a gift in a shady, clean-swept barrio, especially after hiking in the hot sun over stones and rocks and through dusty, weedy trails. This is the barrio of Nagsibanan where Jesse Tayaban, his parents, a missionary, and other friends are enjoying fresh coconut milk.

Jesse is the son of the principal of the elementary school at Kabugao. John and Marcella, who are not in the picture, are Christian members of this barrio. When the Sunday morning offering was received in the church at Kabugao, John humbly placed his gift of freshly picked beans on the altar. When he returned to his seat his wife shyly smiled at him. Their tiny baby will grow up in a Christian home, a home that has an understanding of the meaning and importance of Christian stewardship.

Classrooms Are Crowded

We have centered our thoughts on the children who live in the mountains of the Philippines. But there are children in the lowlands, too, thousands of them in villages, towns and cities. In many elementary schools there are double classes for each grade. In one city school, eight new classrooms are needed to accommodate all the children who want to attend school.

In some of the villages, classrooms are crowded with children sitting two and three behind well-worn desks. Teachers are ably instructing children without adequate equipment, sometimes without adequate remuneration.

Who is the greatest? Jesus set a child in the midst.

Often there is no room for church school classes in the small, one-room sanctuaries of the mountain churches in the Philippines. So, during the dry season, many classes study their lessons out of doors.

—Photo by Keyes

—Photo by Nelson

New Bethel Church at Dallas Castle, Jamaica, is one of the churches which have been rebuilt since the hurricane of 1951. Freeman Redding, builder, left, and Robert Nelson, missionary, are shown standing before the church door.

Jamaica Mission Nears Centennial

By JESSE M. BADER

EDITORIAL NOTE: *Dr. Bader, general secretary of the World Convention of Churches of Christ (Disciples), accompanied by Mrs. Bader, recently visited the Jamaica Mission of Disciples of Christ. The trip also included stops in Puerto Rico and Haiti. His observations on Puerto Rico appeared in the March issue of* WORLD CALL. *This is the second of three articles by him concerning the mission trek.*

THE mission work of the Disciples of Christ in Jamaica, tropical island in the Caribbean Sea, will be one hundred years old in May, 1958. The work was begun by Julius Oliver Beardslee, under the direction of the American Christian Missionary Society. On May 9, following Mr. Beardslee's arrival in Kingston, Jamaica, the first church of the Association of Christian Churches (Disciples of Christ) was started in a rented building at 48 Church Street.

The congregation, known as the Christian Chapel, started with six charter members. Mr. Beardslee served in Jamaica until July, 1864. The financial situation became so acute because of the Civil War in the United States that it was impossible to secure funds for his support. He returned home.

The preachers and other nationals in Jamaica whom Mr. Beardslee left behind carried on as best they could until the Christian Woman's Board of Missions was organized in 1874 and took as its first project, in 1876, the "restoration of the work in Jamaica." Since 1920 this missionary program has been conducted by The United Christian Missionary Society of the Disciples.

The word "Jamaica" means "land of wood and water." Anyone who travels over this island—and I have been over most of it during two visits—understands what a bountiful amount of wood and water is to be found there. Jamaica has three counties and fourteen parishes and is a possession of Great Britain. The island has suffered terribly from two calamities of nature, one of which was the earthquake on January 14, 1907, and the other the hurricane in 1951.

Immediately after the hurricane, the Christian churches of the United States and Canada, under the guidance of the United Society, raised $110,000 for a rehabilitation program on the island. Out of this fund six new church buildings have been completed and dedicated and two new parsonages have been constructed. Many other church buildings have been repaired. This building program is still going on under the direction of Freeman Redding, building contractor of Indiana, who was sent to Jamaica by the United Society.

At present there are thirty-three churches, thirty-three chapels and Bible schools, and nearly 3,000 church members in Jamaica. The present missionary staff, supported by The United Christian Missionary Society, includes the following: Mr. and Mrs. Robert Gilbert Nelson, completing eight years of service on the island; Mr. and Mrs. John T. Horber, beginning their first term of service; Miss Myrle O. Ward, in her third term of service in Jamaica—the twenty-five years between her first and second terms were given to the Belgian Congo Mission; and Mr. and Mrs. Freeman Redding,

who have been on the island for three years. Mr. and Mrs. Evert C. Millard, also on the missionary staff, are now on furlough in the United States.

Miss Ward is treasurer of the Disciple Mission and serves as secretary of the Jamaica Christian Women's Fellowship. Miss Gladys Harrison, Jamaican national, is in charge of religious education and the Christian youth programs for the island.

There are four Christian churches in Kingston. I preached one Sunday morning for the King's Gate Church, where Herbert S. Shirley is minister. Seven baptisms and one confession of faith took place at this service. On Sunday evening, arrangements had been made for a united service by Duke Street Christian Church and St. George's Church (Anglican). The minister of Duke Street Church is John T. Horber and the rector of St. George's Church is Canon R. O. C. King. More than one thousand two hundred persons attended this united service which was held in St. George's Church. The choirs of the two congregations were united for the service.

Churches Are Bound Together

The churches of Disciples have an organization that binds them together in one fellowship called the Association of Christian Churches in Jamaica (Disciples of Christ). Eight full-time pastors, twenty-five lay preachers, and three student preachers constitute the pastoral leadership of the churches.

One of the most effective projects of the Jamaica Mission is the Lay Leaders' Fellowship. Laymen are carefully selected to help care for the churches not able to support a full-time minister. These laymen meet for two hours one evening each week to be trained for their work. William H. McKinney, men's work executive of the United Society, spent some time in Jamaica, in February, 1956, helping to organize the laymen better for this important work.

Excellent cooperation exists among most of the communions in Jamaica. The Jamaica National Christian Council is composed of ten religious bodies. The president is Canon King, who is one of the most influential Christian leaders on the island. Robert G. Nelson has done much while he has been in Jamaica to strengthen the interdenominational council and to further its work. This council is now looking for a full-time executive.

One of the best things it is doing at present is to supervise the distribution of food sent to Jamaica by Church World Service. The distribution is being carried on all over the island through the public schools. The children of Jamaica need this food from Christian friends in order to supplement their diet. Mr. Nelson has helped guide this important work. Disciples of Christ are the only American communion in the council. The nine others are British.

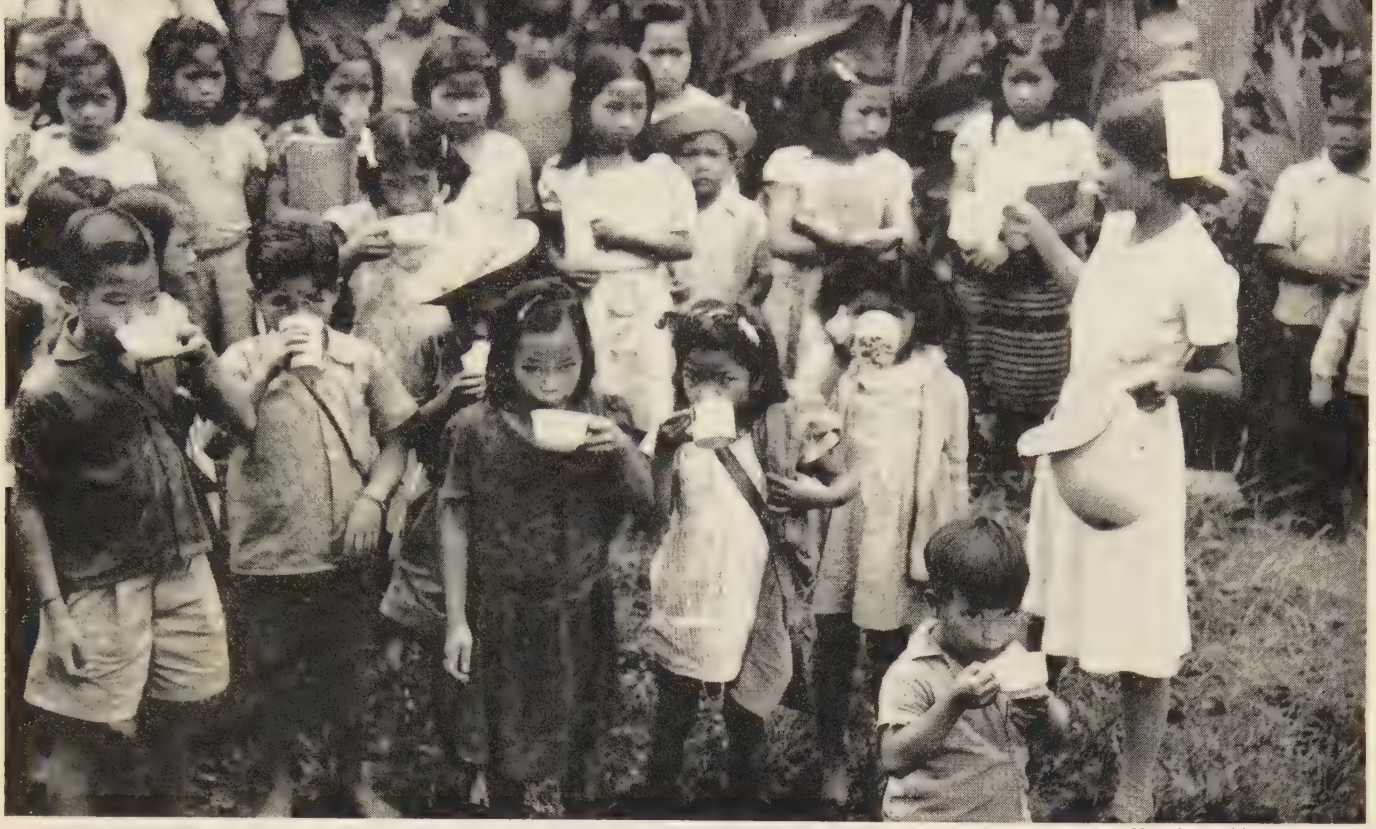
The Protestant churches of Jamaica also cooperate through the Union Theological Seminary. Three Disciple students are enrolled this year. Another school in Jamaica, administered by the Jamaica Mission, is called Oberlin High School; it has about seventy-five students.

The tercentenary of Jamaica was celebrated during 1955 by a significant program that began on New Year's Eve in 1954 with a united religious service conducted by the Jamaica Council of Churches. It closed with a united religious service on New Year's Eve, 1955. The service was broadcast by means of radio throughout Jamaica. Canon King was the speaker. Those assembled in Kingston, where I attended, numbered up into the thousands. One of the remarkable things about this New Year's Eve service, which lasted from eleven to twelve o'clock, was that all these thousands of people stood and no one left so far as I could observe.

I came away from Jamaica feeling that the best days for mission work on this island are ahead. The Disciple missionaries and the leadership among the Jamaica Christian churches feel the same way. This island needs Christ and his gospel now as never before. Poverty and illiteracy abound among the Jamaicans. Not over forty per cent belong to any religious body. The brotherhood of the Disciples of Christ must increasingly do its full part in the redemption of this tropical island of the Caribbean.

The Jamaica Mission stresses the value of work with laymen. Here, Herbert S. Shirley, pastor of King's Gate Church in Kingston, is shown with the cabinet members of the Christian Men's Fellowship at the first island-wide meeting in 1954.

—Photo by Millard



—Church World Service Photo

Church World Service sent a drum of powdered milk which the work campers prepared and served to 75 children twice a day.

Building for Friendship

The Story of a Work Camp Adventure in the Philippines

By RONALD ROBERTS*

PREPARING to go to the Philippines for a month in a work camp is an exciting experience. Along with the anticipation of adventure in a far-off country is the even more thrilling expectation of going to a place where there is a tangible need and of working with other Christian young people to meet that need.

Before we left the United States we knew few details about the camp—only that we were to erect a prefabricated schoolhouse for an Igorot community in Northern Luzon. I had read all I could find about the Igorots (aboriginal tribes that until only recently had been head-hunters) and all the current news I ran across in the papers.

In April, 1955, the papers carried the news of a terrible earthquake in Mindanao, the largest and southernmost of the islands. Perhaps we should not have been surprised then, when we arrived in Manila, to find that the work camp had been shifted suddenly from Northern Luzon to the earthquake area in Mindanao, where the loss of seventeen school buildings made early replacements vital.

After a two-day trip on an inter-island boat we arrived in Iligan, nearest port to the quake area. We were met by the pastor of the Protestant church who had only shortly before been told of our arrival. With the help of the church people in Iligan we were soon on a bus and headed for Balimbing, our destination.

The arrival of twenty-seven work campers from seven different countries must have been almost as startling to the residents of Balimbing as the violent earth tremors which less than two weeks before had destroyed half the buildings in the village. There we were, like a circus coming to town, pitching our tents on the school grounds of this lumber community in Mindanao, frontier of the Philippines.

Could Detect Questions

Throughout our stay we could detect the questions in the minds of the Filipinos, who have been nominal Christians since the conquest of the islands by Spain. Why had people come without pay from such faraway places to help them?

They were especially puzzled by the presence of two Japanese students, for the experiences of the Japanese occupation during World War II are still implanted in their minds. As they watched us worship, study, work and plan, and as some of them joined us, I'm sure

*Mr. Roberts, a senior at the College of Emporia in Emporia, Kansas, went to the Philippines last summer as a member of an ecumenical work camp team in the Mindanao earthquake area. He had spent the previous year at the University of Allahabad, India. He is a member of the Brotherhood Presbyterian Church (USA) in Wichita, Kansas.

that a reassuring concept of Christian life arose in their minds.

It was distressing to learn at the opening of the camp that delivery of the prefabricated school unit by the government was hopelessly snarled in red tape and might be two weeks late. But we didn't have to look far to find work to do.

The Church World Service committee in Manila had sent with us several bundles of used clothing and new blankets. The clothing had to be sorted into sizes and kinds, and a survey of the community had to be made to best determine how and to whom it should be given. Distribution itself was a sizable task.

Also from Church World Service had come a drum of powdered milk. Each morning and afternoon, milk was prepared and served to about seventy-five children. In addition, each afternoon we had games and songs for the children, a program which always brought crowds.

As we waited for the prefab we decided to patch up the only salvageable building of the three that had been used by the school. A two-story frame structure, it had been left leaning at such a precarious angle that we expected to see it fall each time the still unsettled earth shifted. Lumber company employees and men of the town pitched in rather than watch our energetic but amateur efforts.

They helped us cut and carry a number of thirty-foot bracing timbers, and with a company bulldozer and a building-jack we finally straightened and rebraced the building. Then the old siding was stripped off and replaced with new.

Townspeople Took Over

Meantime we learned that the prefabricated school would not arrive in time for us to put it together. So the townspeople prepared to take over after we left. All we saw of the building were three and a half tons of cement and two truckloads of parts that we unloaded a few days before leaving.

Included in our work camp program were seminars on United Nations community projects. These seminars were led by Nicolas Gillet, a British UNESCO representative and an experienced work camper. Later we explored rural problems in the Philippines with T. H. Galon, a Filipino welfare worker.

We learned a great deal about one another's homelands. Members of the work camp had come from Japan, England, Indonesia, Okinawa, the Philippines, China and the United States. On week ends we were invited to near-by towns where on Saturday nights we gave community programs and told why we had come to Mindanao. On Sunday morning we led services in the Protestant churches.

As we joined in all these adventures our differences disappeared and we discovered a unity in their place. And the people of the community, at first merely onlookers, began to join in our work.

So we labored and learned and shared and worshiped together as a family. We had come to build a new school, but we found that building the foundations of international friendship was perhaps the most important part of our job.

THE Bethany Press has recently published three books of good quality. In some ways the most important is *New Missionaries for New Days,* by E. K. Higdon, who was until his recent retirement, the executive secretary of the department of missionary selection and training of The United Christian Missionary Society. Few churchmen have any idea of the scope and variety of testing and disciplines that go into the making of a foreign missionary. Dr. Higdon did a unique work in developing this program which provides for psychological and psychiatric testing as well as intensive physical and intellectual training.

We think this fine book—while specifically detailing the experience of the United Society—will prove helpful to all mission boards recruiting missionaries for foreign work. Dr. Higdon has a lively style and a deeply personal feeling about this work which impart to his book a real depth of sincerity and commitment.

HAMPTON Adams in his new book of sermon-essays called *Vocabulary of Faith* bases this work on the belief that the language of religion is something that must be taught and clarified for the average man. Religious ideas cannot quite be brought within the scope of the average man's day-to-day vocabulary, nor can he be expected to absorb all the phrases of the trained theologian. If modern Christians are to be literate, they must understand the much used words of religion.

A few of the chapter titles will illustrate the author's aim: Revelation, Christ, Faith, God, The Holy Spirit, The Atonement, Reconciliation, and Redemption. Each chapter is an essay on the particular theme. Each seeks to make clear the common usage of the theme and to help the average man to know its basic meaning. It is a good book and is based on a sound observation.

HELEN L. Toner is a successful writer of devotional essays. She has considerable clinical experience and writes beautifully. *Discovering the Unshakeable* contains twelve short essays based on the Psalms. There are brief treatments of such problems as fear, trust, courage and serenity.

A BOOK especially for preachers, *How to Preach to People's Needs,* by Edgar N. Jackson, rests on the assumption that preaching is one of the oldest and best tested forms of what is now known in psychiatric treatment as group therapy. A good example of the author's method is shown in the first chapter on preaching to guilt—calling attention first to the difference between a false sense of guilt and real guilt. Each type needs a different treatment. Short briefs of actual sermons deal with this problem of guilt. In the same way he discusses preaching to the sorrowful, the fearful, the alcoholic, the insecure, the lonely and the defeated. Twenty-six areas of human life are explored here. It is an admirable book and worth every preacher's while.

THE Burden of the Lord, by Ian Macpherson, is quite a thorough examination of the work of preaching. It is presented under four heads, evidently as four lectures: The burden, an examination of the

(*Continued on page* 40)

Mrs. Arnholter

Family, church and community can help

When a Patient Returns Home

By WYNNE ARNHOLTER*

ONE of the most difficult of human experiences for an individual is the return to the family and the community after having been committed to a sanitarium, mental hospital or other similar institution.

No matter how well an individual has recovered, and no matter how ready he may be for a return to normal living, psychological scars exist which involve feelings of shame and disgrace. Sometimes the person fears that he will be rejected, and reluctant to face possible discrimination, he will decline to come back into the intimate family circle.

But no matter how convincingly he may assert his preference to live alone and away from his family, the returning patient greatly needs the support of his family group if he is to remain outside the hospital and function as a well-integrated, mentally healthy individual.

How can the members of the family, the friends and the members of the church help the individual who is returning to the community after a stay in a hospital or other institution?

Resents Being Watched

Above all the person will resent being watched. He dislikes the feeling that he is constantly being "measured" as to whether the malady is returning. It is best if the other members of the family will avoid the over-anxious pattern of constantly inquiring, "How do you feel?" but will take it for granted that the person is feeling quite all right.

It is even worse if the former patient sees the others in the family peering at him as though he were some kind of specimen or unusual creature. There should be no special considerations, and there should be the expectation that he will naturally engage in the customary activities of the family.

When the returning individual is a child, the family will need to plan for the resumption of his social contacts. If he is to return to school, there should be previous conferences with the principal and teacher. The other children in the room will accept the child without question unless the attitude of the teacher gives a hint that there is something different about the child which makes him a person to be shunned. The Sunday school teacher can be especially helpful in setting the atmosphere for a cordial and accepting group where the child will feel comfortable.

If the child has been in a training institution or a correctional school, the return to the community is especially difficult. The child is apt to feel the disgrace of the "juvenile delinquent" label, and his sensitiveness to social rejection can force him into more serious antisocial behavior.

The minister of a church may find some difficulty in establishing relations with children who have been in difficulty with the courts. Since they have learned to mistrust adults, especially persons in authority, such adolescents frequently build up an insulation against adults so that they resist the most cordial advances of friendship and guidance.

Some ministers have enlisted the help of junior assistants. Selecting from their younger members a committee of teen-agers who are especially outgoing, these pastors have trained a corps of young helpers who successfully lead the returning adolescent into the church.

The present trend of institutions, especially schools for the feeble-minded, is to return inmates to the family group after only a few years of institutional living. The burden of caring for such a child is frequently a problem. If the intelligence level of the child is below that for placement in a regular school, the family may be faced with the financial strain of a private school or a tutor. Or the constant care of such a child in the home may become a drain upon the strength and emotional energy of the mother.

Climate of Acceptance

Sometimes a church congregation can give considerable support. Thoughtful members can give baby sitting service so that the mother can be given a few hours away from her duties. More substantial help can be made available. But most important, the church members can give psychological support. The climate of acceptance can make it possible for the child to be brought to church functions without embarrassment.

In spite of improved treatment facilities in the hospitals and other institutions which have increased the rate of dismissals, these will be of little avail unless the rate of return to the institution is reduced. No matter how successfully the individual has recovered, he will be very apt to return for further treatment unless the community can give him the support he needs.

The loving acceptance of his family, friends and neighbors will do more to keep the individual well than any medication. The released person wants to know that he is accepted back into the community as a worthwhile person. He wants to be assured that he is wanted and that he can live a normal, happy life.

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*Dr. Arnholter, a psychological consultant for the public schools in Indianapolis, Indiana, is a member of Downey Avenue Christian Church. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

—Photos by Ella Kepple

Members and friends stand at the door of the new church at Los Nogales, Mexico. From left to right are F. J. Huegel, missionary; Juan Diaz, president of Union Seminary, Mexico City; and (in plaid jacket) John Huegel, the pastor.

Fruitful Season in Los Nogales

By FLORINE CANTRELL*

"He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers." (Psalm 1:3, RSV)

SOME trees grow from tiny seedlings, while others spring from acorns. If the church in the village of Los Nogales, Zacatecas, Mexico, could be compared to a tree, it would be a tree rising up from a small seed. It all started from one family. Should it never become a large tree, it would still be the tree of the psalmist, because its people do prosper in a way that no others in the area prosper. The village is singled out as Protestant, in derision and yet with marked respect because the fruits are visible.

In the beginning, even though the church was composed of only one family, a small chapel was built for worship. It served as the meeting house for years. One by one, a few neighbors became part of the church. Growing and marrying children increased the membership.

Finally it became obvious that a new building was needed for worship and education. So the site was chosen, the adobes were made and the foundation was laid. F. J. Huegel, Disciples of Christ missionary in Mexico City, gave the message at the laying of the cornerstone. He did not dream that his son John was destined, a few years later, to supervise the building project practically from the foundations to a triumphant finish.

Rings mark the years of trees, but sometimes for a number of reasons, little growth is evident. Blight and drought often delay normal development. The Nogales church experienced both, partly due to internal dissensions and lack of leadership, and partly due to actual physical drought that sent the men to the United States as laborers to provide for their families.

So the lovely tree planted by streams of water became stunted. The leaves all but withered and there was no life-giving fruit. The streams were becoming sun-scorched river beds.

And then the Los Nogales church became the first missionary assignment of young John Huegel. It would be tedious to mention all his labors. But as a result of the Spirit of the Lord and the prayers of our friends, a new life is surging through the church. Differences and strife are all but gone. One young couple are now

*Miss Cantrell is a missionary to Mexico with The United Christian Missionary Society.

cadets in the Salvation Army in Mexico City. Another couple will start training for Christian service soon.

After five months of adjusting to the new village life on a Mexican plateau, living close to the people, partaking of the limited diet offered from their tables, accepting their problems as his own, John started on the church building. He says it is a miracle that it is finished. Exactly how it was accomplished he doesn't know.

The church had one thousand pesos (a little less than one hundred dollars) and some adobes. Most of the men were in California and Texas. The older men and little boys were left. Water to be used in building was scarce. And yet, at the end of seven months, the church was finished and dedicated. Sacrifice, labor and prayer accomplished the miracle.

That was a time of thanksgiving indeed. A three-day festival, both spiritual and social, was proclaimed for the dedication. Of course thanksgiving for the new church held first place on the program. Then came games, races, and a tamale supper in the old church.

Grand Climax

As a grand climax to the celebration, more than two tons of beans, worth about two hundred dollars, were sacked and placed on the platform of the old building.

One joyous woman who makes her money by washing other people's clothes quietly placed three pesos in the pastor's hands as her tithe. There would be other gifts to bring later—the corn and the fodder. Yes, it was a good crop year. What better thing was there to do than go to the new house of the Lord and praise him?

Sunday morning around the Lord's table, F. J. Huegel led us in a thanksgiving service for the gift of God's son. Sunday night he guided the people's praise in the thought of victorious Christian living.

In his dedication address, John Huegel spoke of the old church with broken beams, dusty walls and broken windows—in general, a most inadequate dwelling place for the Lord. Quickly he switched to the thought that each Christian serves as a real dwelling place for Him.

Santiago Perez, patriarch of Los Nogales, holds a basket of corn which was exhibited during the festival of thanksgiving.

If we are leaving the old church for a new house, we must leave the old life for new life.

It was a message that brought about a rededication of Christians. The closing service, a thanksgiving for victory, brought forth a harvest in the form of a group of young people desirous of giving themselves to Christian service.

John plans with his church to go out to the neighboring villages to share their life-giving message. Thus we see that even stunted growth can take on new life "and yield its fruit in its season."

These men gave a tithe of their bean crop to the church. More than two tons of beans were sacked and placed on the platform. With the farmers are John Huegel, at extreme left, and Juan Diaz, Union Seminary president, shown at right.

Scarecrows And Seminaries In Yugoslavia

By ROBERT B. TILLMAN*

Photos by John Taylor

Shown at left is the barefooted boy and his scarecrow. Author Tillman believes this boy to be typical of many in Yugoslavia who are undernourished but still remain lively.

IT looked like a corpse. The car pulled to a stop. Suddenly a barefooted boy jumped out of the ditch and with shouts of glee carried off what we realized was a cleverly made scarecrow. He took it into the fields and out of our reach.

John Taylor, our World Council of Churches' photographer, had no trouble getting his picture once the shy little boy was sure we meant no harm to him and would not take his beloved toy. It was a delightful incident. And the carload of us drove on down the hot, dusty road to Yugoslavian Macedonia wide awake and talking of this new example of the irrepressible humor, friendliness and vitality of the Yugoslavs.

And we talked of how much these people were accomplishing with so little after years of war destruction, drought and floods.

The boy and his scarecrow carried our thoughts back to the 250 young students we had just visited in their seminary at Racowica, near Belgrade. There, too, we had been impressed by how much was being done with almost nothing.

"Indeed, the seminary could not have kept going without interchurch aid from friends in other churches," the rector, or dean, had told us. Since World War II there had not been enough coal to keep classes open through the winter. So the students had to go home for the months of December, January and February. A gift from the World Council has helped buy the fuel this year.

THE seminary still does not have a proper water supply, but the leaders are planning to connect with the Belgrade water system. Interchurch aid is providing the pipes. They also hope to build new floors on two of the attractive whitewashed buildings in order to be able to accommodate three hundred students. Of the 250 enrolled, now only 150 can live at the seminary.

As we drove along we remembered these facts, and we recalled that Rector Jovan Velimirovic, a giant of a man around whose personality the life of the school obviously centers, had welcomed us gladly. In spite of his dignity we had soon found in him the same impish humor of the boy with the scarecrow.

WE went with him to the classrooms. Seated on rough wooden benches, the students sang for us in their deep, resonant and hearty voices. The rector's was like an organ.

"What are they singing?" I asked.

"A hymn to St. Sava, our patron saint and the founder of the Serbian Orthodox Church back in the thirteenth century," he answered.

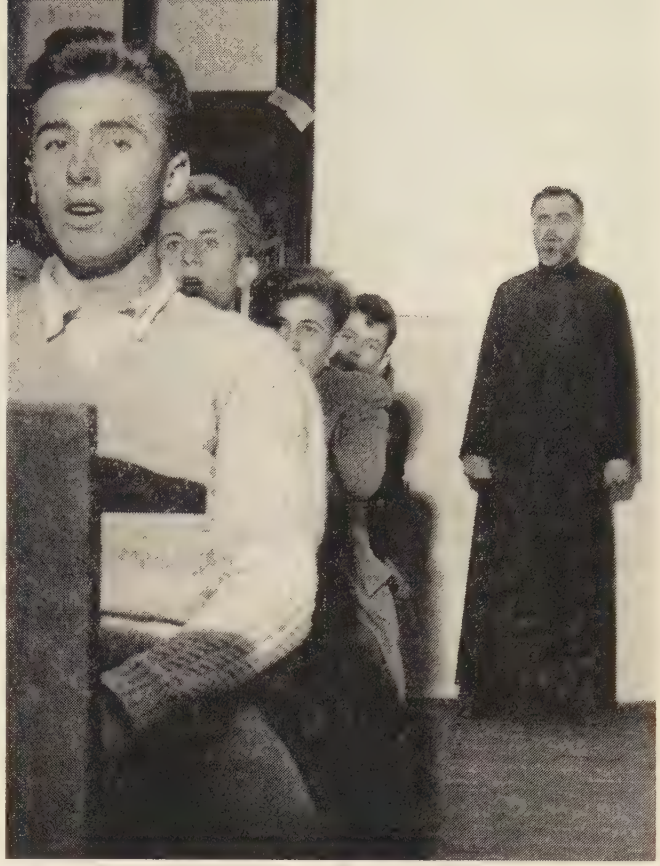
"Where do the students come from?" we asked.

"From all over Yugoslavia," Rector Velimirovic replied. "They come to us at about fourteen years of age, have five years of training, and then go for two years of mili-

*Mr. Tillman is administrative secretary of the division of interchurch aid and service to refugees for the World Council of Churches.

Rector Velimirovic of Racowica Seminary, near Belgrade, Yugoslavia, displays his "ecumenical pigs" to a party of visitors from the World Council of Churches. The seminary's diet is maintained through gifts from abroad, surplus foods, and its own chickens, garden, pigs, and bees. Students at the seminary receive instruction in agriculture as well as academic training, since Yugoslav pastors in most villages are the natural leaders in their communities, it is said.

A Ragged Boy with an Impish Grin And a Serbian Orthodox Seminary Struggling Heroically to Survive Represent Vitality of Yugoslavs After Years of War and Disaster



Rector Velimirovic is shown in the photo at right as he leads some of his seminarians in the singing of a hymn to St. Sava, patron saint of the students' church.

tary service. Some go on to the theological faculty of Belgrade. Some become teachers of religion in schools. Most of them serve in parishes. Of course we lose a few along the way." His eyes twinkled. "But we have more applicants than we can accept, and I suppose that happens in your country also."

He asked me to say a few words. I spoke through our interpreter who had once been a World Council scholarship student in London and now was on the headquarters staff of the Serbian Orthodox Church in Belgrade.

THE rector told his young men that we came from the World Council of Churches and represented churches which had sent them food and clothing, funds for scholarships and for the repair and extension of the seminary, and the cloth for the black cassocks which he and his staff were wearing.

We were embarrassed as he ended by turning to us and concluding: "We have nothing to give but our prayers. But this we can and will do."

I replied that as a Canadian I came from a young country and a young church. We all serve the same Lord. Our churches in North America owe their existence to a long tradition which like the Yugoslavs' has been preserved by countless generations of the faithful. I tried to say how much it meant to us that they stood firm in their faith and witness, just where they were. I knew we would have had their help if our positions had been reversed, in the material sense. I assured them of our prayers for them as part of the universal church.

THERE was a silence. And then they sang again. The rector, with a grin, pointed out two of his boys whose shirts had been made out of material that had been carefully dyed. But on their backs there still could be seen faintly the label of a popular American dairy company! Prices are so high in Yugoslavia and incomes are so low that clothing is a precious gift, and all that can be sent from overseas is badly needed by young and old.

"Come!" motioned Rector Velimirovic. We were off to inspect the storeroom with its tins of cottonseed oil, surplus butter and milk from the S.O.S. (Share Our Surplus) programs of churches in the United States. There were the labels of Church World Service and Lutheran World Relief.

AND over in the kitchen we watched the cook stirring up a huge cauldron of a kind of yoghurt. It was a mixture of

The teacher of rhetoric at Racowica Seminary talks to one of his classes. Most of these boys will be ordained to the ministry after they complete their military service. They are given five years of training in this seminary, and some of them go on for further study to the theological faculty in Belgrade. They are part of the corps being trained to replace more than a thousand pastors lost in World War II and are desperately needed to minister to war-devastated regions which have been without services.

powdered milk with some of their own eggs.

"Do they like that?" I asked.

The rector nodded his head and turned to some of the boys who had followed us. It obviously was a most popular dish.

We passed by several beehives and their black-cassocked attendant to reach a small pen where the rector proudly scratched the backs of his "ecumenical" pigs.

"Yes," he said, "pastors do have some agricultural training here. They need it. In their villages they must be leaders in many ways."

OUT in the courtyard, photographer Taylor was surrounded by scores of students interested in his cameras. The rector quickly restored order and a group picture was taken.

Rector Velimirovic spoke warmly of Robert Tobias of the Disciples of Christ, now a director for that communion's Council on Christian Unity, and Raymond Maxwell of the Protestant Episcopal Church. These two church bodies have been and still are major contributors toward interchurch aid in Yugoslavia. Disciples give through their Week of Compassion. And he spoke of the importance of the material aid sent through Church World Service. We promised to bring back his greetings. And we left deeply impressed by this strategic center of Yugoslav church life.

Since the church in Yugoslavia no longer receives government subsidies, it has been hard pressed to rebuild churches, make up its loss of one thousand pastors during the war, and support normal church activities. Disciples of Christ and other communions have channeled funds through the World Council of Churches for these needs.

"They want him to be a bishop," one of our Yugoslav friends told us, "but he is too valuable there with the students. Our youth need a man like him. He knows how to train them."

AMEN! I thought. And later when we met our boy with the scarecrow, so full of life and humor and so proud of what he had made out of an old coat and some straw, the tall figure of the rector rose in my mind. He, too, was genuinely proud of what he was accomplishing, making the most of what he had.

"Interchurch aid makes no mistake in seeking support for that man and that seminary," I said to my companions. "Surely he must have his pipes for the water supply. He must have the funds, the few thousand dollars for the additional classrooms and housing. Who knows what he and his teachers may make of those students? Or who knows how many—even persons like our boy with the scarecrow—may be attracted to his seminary? Nor who knows what their influence may be in church and state in the days ahead?"

We pushed on down the road to Macedonia, our heads full of churches and seminaries—and of boys and scarecrows.

—Photo by Elicson

W. Earl Waldrop, chairman of the board of Mexican Christian Institute, shown standing in photo above, presides over the board's annual meeting.

M.C.I. Begins New Program Of Outreach

Home Missions Center In San Antonio Serves "Hard-to-Reach" Boys

IN an effort to minister to the "hard-to-reach" boys in its community, Mexican Christian Institute in San Antonio, Texas, has launched a new program of outreach. This forward step is one of several marks of progress noted in the institution's annual report. The report was presented in February to the official board of this home missions social center for Spanish-Americans which is sponsored by Disciples of Christ.

Through its new community program, M.C.I. will try to meet a serious situation caused by the disorganization of Spanish-speaking families. Many parents do not exercise control over their children. Boys and girls are found on the streets at all hours of the night. These young people, it has been felt, should be served by Mexican Christian Institute even though they do not want to *come to* the institute.

Under the new program an M.C.I. worker *goes to* the "hard-to-reach" boys of the community and works with them where he finds them.

Jesse Ybarra, who grew up under M.C.I.'s influence, has undertaken this community work with the title "Detached Settlement Worker." Although half of Mr. Ybarra's working time will be spent inside the center, the other half will be spent working with boys wherever they can be contacted. He will meet them in the vacant lots, and even in the teen-age "hangouts" when necessary.

Boys Referred to M.C.I.

Specifically, Mr. Ybarra will work with boys who are referred to M.C.I. by schools within the district or area. He will work with boys who drop out of the clubs, classes or interest groups at the institute, and he will encourage them to return. And he will reach, through whatever means necessary, those who do not respond to the usual approaches and programs.

Mr. Ybarra's assignment requires the close cooperation of homes, schools and churches. He will work with parents, employers, schools and the churches as he finds these contacts necessary.

The new community program is but one phase of the three-fold program at Mexican Christian Institute. The center serves those who come to its building, and it reaches out into schools and housing projects. Now it is attempting to serve those who are not easy to reach.

In the annual report presented by E. G. Luna, M.C.I. director, it was revealed that 1955 was a peak year for service. A total of 4,511 individuals were served during the year. This is compared with 4,411 in 1954, and with 1,861 in 1944.

The clinic program during the past year reached 2,175 individuals, Mr. Luna reported.

The medical program in 1955 included services by two maternity clinics, one streptomycin clinic for tuberculosis, one general clinic for the sick, and one clinic for immunization against whooping cough and diphtheria. Most of the clinic services were "streamlined" in that there was no duplication, and persons came by appointment from a defined area for which M.C.I. is responsible.

Need for Dental Clinic

Mr. Luna reported to the M.C.I. board that there is a great need for a dental clinic. Also, he said, there is the need for dividing the clinic for the sick into two sections, one for adults and the other for children.

Two significant events took place at the institute during 1955. The first was the annual meeting with Dr. George I. Sanchez as the speaker. His address concerned the bringing of minority groups into the cultural life of the United States.

The other event was the First Regional Conference of Settlements for the Texas region. The conference, held at the institute, had a total attendance of 200.

Mexican Christian Institute began its work in 1913 in the Spanish-speaking settlement in San Antonio. Until 1947 it confined its program entirely to the four walls of the building. In 1947 M.C.I. began its extension projects, taking its programs for youth and adults into surrounding neighborhoods.

The new program of serving the "hard-to-reach" is an indication of the way in which this institution is expanding and changing with its community's needs.

Students at Chapman College, Orange, California, meet informally for discussion during their annual religious emphasis week.

Religion on the Campus

A College Chaplain Tells How Churches Are Meeting Students' Needs

By LAURENCE C. SMITH*

ARE college students really interested in religion? What is a campus religious activities program? How are such programs related to local churches? These and similar questions are asked whenever the needs of Christian higher education are presented.

The questions are easy to ask. The answers are a little more difficult, for the details vary from campus to campus. Certain factors of student life and certain religious activities, however, are found in common on all church college campuses. The following three evaluations would apply to the majority of the colleges related to the Disciples of Christ.

Let us start with the student and the complex situation called "student life." What is the task of religion here?

College life is a special and temporary way of living. Personal responsibilities, attitudes, and religious and social affiliations of the students are in a period of change. Student life does not have the unity and support of the family which existed during high school days. It does not provide the sense of belonging to a community that comes later with a job, a home and a family.

THE student period is relatively free from the restrictions of childhood and the responsibilities of adulthood. Within the classroom situation there is a constant encouragement of the student to think for himself, to choose a vocation, and to examine life and find the way he will go. Even the best of counseling cannot eliminate all the problems—all of the ups and downs—during this transitional stage.

The tendency of students to raise questions about their way of life, to assume radical positions on a number of social issues, and to question long-held convictions is a natural outgrowth of the college educational process. When the student questions the existence of God or points to the weaknesses of the church, he is only doing in the field of religion what he is also doing in other areas of activity. He will argue for hours over the interpretation of a certain theory in physics or in sociology. Why should he not do the same in religion?

It is easy to misinterpret this questioning process and to picture students as disrespectful and unbelieving. But this is the student's way of growing. It is the way a student finds the ideals he will finally live by. The student is sincerely interested in most things, including religion, if given the proper encouragement.

A CAMPUS religious activities program works within this kind of situation with a student membership that is continually changing in personnel and in interests. Emphasis and enthusiasm shift from week to week. As one student stated: "One week I think things over and decide that I should get into more of the activities on campus. The next week I decide that I have to spend more time studying. I never seem to be able to keep things balanced."

The campus religious activities program faces the problem of presenting the eternal in such a setting.

Because of these factors, discussion groups often are the backbone of a campus program. These groups capitalize on the student's natural interest in raising questions and on the atmosphere of objectivity which is part of the academic expression. The campus group can permit students to question sincerely what is dogmatically assumed by off-campus organizations, including churches. At the same time, the side of religion can be competently and forcefully presented.

STUDENTS frequently raise questions in campus groups that they would never take to their ministers for fear the questions would appear discourteous or cause embarrassment.

A second program phase emphasizes worship and devotional attitudes.

These services are necessary to give depth and new growth to a student's religious experience. Most of the discussion programs, as a matter of fact, include a devotional period. This serves to remind "fringe" students that the program is religiously motivated and not just another extracurricular activity. It also encourages students to explore the other avenues of spiritual growth along with the path of intellect.

A third phase of a religious activities program involves service projects.

THESE projects may involve deputation teams, service in near-by hospitals or social agencies, work with scouting groups, or solicitation of funds for foreign relief. These activities develop a sense of doing or giving. They are the place for application of the ideas talked about in the discussion groups, and an outlet for the inspiration of the worship groups. Here

(*Continued on page* 42)

*Mr. Smith is chaplain at Drury College, Springfield, Missouri, and is affiliated with the Drury School of Religion, which is a member of the Board of Higher Education of Disciples of Christ. Mr. Smith formerly was on the staff of Atlantic Christian College, Wilson, North Carolina, as acting head of the department of religion and philosophy and director of religious activities for students.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THE Stage and Script Club presented its annual spring production consisting of three one-act plays. James Burnette, a senior from Gainesville, Fla., directed his own play, "Valley of the Shadow," written for the class in dramatic art. The entire production was under the supervision of Mrs. Doris C. Holsworth, head of the division of dramatics of the Department of English.

Mrs. Marietta Harper Whitley of Wendell, N. C., who died recently, bequeathed $15,000 to the college. Mrs. Whitley was a long-time supporter of the college. Her father, the late Dr. J. J. Harper, served as the president from 1904 to 1908. Two sisters, Miss Myrtle Harper and the late Fannie Harper, served for many years on the faculty.

Charles Hester of Greensboro has been named president of the student body and will assume his duties next September. During this current year he has served as treasurer of the student government.

Seven students have been named college marshalls for the coming year. Named Chief Marshall was Kathryn Butt of Dunn. Other marshalls are James F. Matthews of Winston-Salem, Carolyn A. Thomas of Wilson, Malcolm F. Mitchell of Fuquay Springs, Sylvia Lou Allsbrook of Scotland Neck, Jerome Rhodes of Kenly, and Rosa Jeanette Williamson of Wilson.

Marshalls are selected on the basis of their high academic standing and will begin serving at Commencement on June 2. They also will serve at various college functions during the coming year.

Bethany College
Bethany, West Virginia

Formal dedication of Campbell Hall was held April 4 during the Ministers' Workshop. Dwight E. Stevenson, a man long affiliated with the college, gave the dedicatory address. A graduate of Bethany, Dr. Stevenson returned to the college in 1933 as professor of religion and philosophy. In 1947 he became professor of homiletics at The College of the Bible, Lexington, Ky.

Campbell Hall, new residence for upper classmen, stands as a monument to the churches of New Jersey, New York, Ohio, Pennsylvania and West Virginia. The fund-raising campaign for this building is the first ever launched by the churches for Bethany. Total cost of the hall is $400,000.

Dr. Roland W. Bainton, noted specialist in Reformation history, delivered two lectures at the college during the workshop. He spoke on "The Place of Alexander Campbell in American Christianity." Dr. Bainton is a member of the Yale faculty and is the author of eleven books on the history of the Christian church.

Ohio Valley high school seniors were guests at the college on April 14 for a day of academic and social entertainment. A second such week-end program was held on April 28 and 29 for students attending high schools some distance from the college.

President Perry E. Gresham and others were honored recently by the Wheeling, W. Va., Junior Chamber of Commerce for their contributions in the fields of arts, letters, education, public welfare and civic government. Dr. Gresham's citation was for outstanding contribution to the Ohio Valley in the field of letters. Presentation was made at the annual "Citizen of the Year" banquet in Wheeling.

Butler University
Indianapolis, Indiana

A three-day observance of Alumni Day will be held May 11 to 13. Formerly held in conjunction with commencement, this occasion is scheduled earlier this year to enable alumni to visit the campus while student activities are still in full swing.

The annual alumni association banquet is scheduled for May 12 at 6:00 P.M. in the Student Union Building. Class reunions, campus tours, and the annual meeting and election of new directors by the alumni association will be traditional features of the three-day program.

New features to be included will be varsity baseball, track and tennis meets, the University Mothers' Club musical, the all-campus Spring Sing, a picnic and band concert for former band and chorus members, special Sunday morning worship services on the campus, and a reception in the home of President and Mrs. M. O. Ross.

Honor reunions will be held by the classes of 1906 and of 1931, observing their 50th and 25th anniversaries respectively.

George A. Schumacher of Indianapolis is chairman of the committee in charge of arrangements.

The College of the Bible
Lexington, Kentucky

Dr. William L. Reed has been appointed professor of Old Testament. He will officially begin his work at the college in September.

Dr. Reed is currently serving as professor of Old Testament and director of admissions and curriculum at Brite College of the Bible, Texas Christian University. In 1953 he was granted the title of distinguished professor.

He is well known as an Old Testament scholar. In 1951-52 he was director for the American School of Oriental Research in Jerusalem and Jordan and is now chairman of the Jerusalem School committee of the institution and is assistant secretary of the board of trustees. He is a member of the Standard Bible Committee which is working on a modern translation of the Apocrypha.

Last summer he served as director of T.C.U.'s first Study Tour of Bible Lands.

Chapman College
Orange, California

Chapman College was elected to membership in the Western College Association at its meeting in San Diego. The Association is composed of both publicly and privately supported colleges and universities and is the regional academic association for the area. This election is a recognition of the four-year liberal arts college's accredited standing among colleges.

For many years other institutions of higher education such as the University of California, University of Southern California and Stanford have given Chapman credits full value upon transfer or enrollment of students for graduate work.

Chapman was host to more than 150 high school and junior college students this spring. These prospective students were on the campus for a day, seeing the campus and getting acquainted with students and faculty.

Recent visitors who have spoken at chapel services have been Dr. Jesse M. Bader of New York City, Dr. Cushman McGiffert of Chicago Theological Seminary, Dr. Robert Leslie of Pacific School of Religion, and Dr. Henry N. Gardner of Drake University Divinity School.

The Christian ministers of Southern California held their annual spring meeting on the campus. Ministers and students held a joint chapel service at which Dr. Leland Cook, minister of Central Christian Church, San Diego, was the speaker.

Willis Whitaker, director of the news bureau, is making slow but sure progress toward health following his automobile accident in January.

Drake University
Des Moines, Iowa

Enrollment in the spring semester has been 2,700 regular day-students. This is an increase of 305 over last spring. In addition, 1,150 have been enrolled in evening classes and 426 in Saturday classes. Enrollment in the Community College classes being offered in 29 Iowa cities would be added to these figures for a total enrollment.

Support for Drake's Great Teacher Program is increasing. The Equitable Life Insurance Company of Iowa is providing $5,000, salary for one teacher, and the *Register and Tribune* has announced a gift of $10,000, equivalent of two salaries.

The fourth annual Executive Development Program has brought to the campus this year some of the nation's outstanding business leaders.

The series has been co-sponsored by Community College, the College of Business Administration, and central Iowa business and industry. The theme of the year's program has been "The Executive in a Changing Business Scene." Since these programs were started in 1953, scores of business executives have attended the sessions to hear the experts and to discuss and exchange ideas.

Specific features of the 75th anniversary

observance in April were Supreme Court Day on April 6 and a Liberal Arts Conference on April 12 and 13.

Lynchburg College
Lynchburg, Virginia

Five of the college personnel have had original devotions published in *The Secret Place*. They are Alys Egan and William H. Whitehurst, alumni; Dr. Fred Helsabeck, assistant to the president; and two students, Robert Seward and Richard Davis.

Guest speakers on the campus recently have been E. K. Emurian, pastor of the Elm Avenue Methodist Church, Portsmouth, Va.; Dr. Lewis Smythe from The College of the Bible, Lexington, Ky.; Dr. Shao-Chuan Leng from the University of Virginia; and Kenneth Henry of Jarvis Christian College, Hawkins, Tex., past president of the National Disciples Student Fellowship and National Student Fellowship Ecclesia.

Albert E. Lovejoy, assistant professor of sociology, has been awarded a Teacher Study Grant by the Danforth Foundation. He will begin work at the University of North Carolina in June.

Two students, John Turner, III, and Fouad Abu Fadil, have received scholarships to attend the Carolina-Virginia regional seminar of International Student Relations.

The Lynchburg College Touring Choir was one of eight choirs to sing with the Roanoke Symphony Orchestra in Roanoke and in Lynchburg. The group sang Mozart's *Requiem*.

Midway Junior College
Midway, Kentucky

Denny Blackford, Nicholasville, Ky., recently made a gift to the school through the annuity plan in the amount of $10,000. Edwin S. Wills of Cynthiana made a special bequest of $300 in memory of Mrs. Effie Conrad Wills who was a graduate of Midway. This gift has been placed in the endowment of the Student Aid Fund.

Foreign students at Midway this year are from Mexico, Korea, China, Turkey, Norway, and the Philippines. These young women come to Midway upon recommendation of religious and educational leaders in their own countries, and they consistently rank academically among the better students. The school welcomes such girls in the belief that mutual understanding among all people is essential to world peace, and that the presence of these girls on the campus helps promote such understanding.

Northwest Christian College
Eugene, Oregon

Song Nai Rhee from Seoul, Korea, came to the college as a student at the beginning of the spring semester. He was in the Korean army during the recent war. A member of the Presbyterian Church, as most Korean Christians are, he was responsible for much of the Christian education of children in Korea and contributed regularly to the only Christian paper published in Korean for children.

The children of the late Willard A. Elkins asked friends to contribute to a scholarship fund in honor of their father instead of sending flowers. The fund thus being accumulated will be awarded by the Faculty Scholarship Committee to some junior or senior student.

Funds available for construction of the projected library building as of February totaled $117,057.87.

Dr. Jesse M. Bader, general secretary of the World Convention of the Churches of Christ (Disciples), while giving instruction in evangelism at First Christian Church in Eugene, also shared generously with those on campus by speaking in chapel, meeting with many classes, and by holding personal conferences on evangelism.

The 1956 New Testament Lectures were delivered by Dr. William J. Moore of the Divinity School of Drake University on the theme, "The New Testament Concept of the Ministry."

Phillips University
Enid, Oklahoma

The Phillips University Chorus, directed by Professor Morris Poaster, head of the voice department, was on tour from April 8 to 15 giving concerts throughout Oklahoma.

The board of trustees has authorized the launching of a campaign in Enid beginning in May for funds to finance the building of the long-needed auditorium which, it is hoped, can be built before the university celebrates her golden jubilee in 1957-58. The Enid campaign is part of the one and a half million dollar building campaign announced by the board at its October meeting.

There are 120 more students this spring than were enrolled at this time last year. Applications for admission for next year are double the number of applicants at this time a year ago.

Living endowment giving is three times greater than at a comparable period last year. Only $5,000 remains to be paid on the cost of building Clay Hall, dormitory for women. Both the girls' and the boys' dormitories have been filled to capacity.

Student and faculty members are serving in 132 churches. The new university placement bureau, under Dr. Roy Browning, has increased its services from helping to place 111 graduates and alumni last year to placing 205 this year.

Texas Christian University
Fort Worth, Texas

The employment of five new faculty members by September and a budget of $120,000 were approved by the trustees of Brite College of the Bible, T.C.U.'s graduate seminary, at their annual meeting. Dr. John W. Stewart of Durham, N.C., a T.C.U. graduate, was named assistant professor of Old Testament, and Dr. A. T. DeGroot, now dean of the graduate school, was named distinguished professor of church history.

Because of a growing problem of housing, construction of two new dormitories was authorized by the trustees at the spring meeting. Plans call for a boys' dormitory to house at least 200, and a hall for a minimum of 250 girls. Plans call for completion by September, 1957.

The internationally famous William Luther Lewis Library at T.C.U. has served scholars as far away as Great Britain since it was placed on indefinite loan to the university last May by the Amon G. Carter Foundation. The 1,500-volume collection contains mostly first editions and manuscripts of English and American authors of the 17th, 18th and 19th centuries.

Dr. M. E. Sadler, now concluding 15 years in office, reports that 6,556 different students have been enrolled for all sessions during the current school year. This is an increase of 758, or 13 percent, over a year ago. Students come from 42 states and 16 foreign countries.

Retired Missionary Receives Pension Fund Pin

Miss Grace Young, retired missionary to the Orient with The United Christian Missionary Society, recently received a Pension Fund Christian Minister's Service Pin at services in Garfield Park Christian Church, Santa Cruz, California. Miss Young is shown in the photo at right receiving the pin from Gordon J. Milldrum, minister. The Pension Fund pins are being awarded to ministers of the Disciples of Christ in retirement in recognition of their service. Miss Young was the only woman to be sent by Disciples to Tibet. She served there in 1923-28. From 1932-40 she worked in China; and after a term in India, she returned to China before retirement.

—Photo by Ed Muegge, Jr.

In a laboratory training school, the adults spend an hour each day working with and observing children.

Use Summer Creatively

THIS was one of the most wonderful and worshipful experiences in my life as a mother," was the remark of one of the conferees at the close of an adult-family conference. On the other side of the continent another exclaimed, "I never knew it would be like this. I thought it would be a bunch of stuffed shirts, but it isn't at all. We are going back to our church and really spread the word around."

With equal enthusiasm student teachers evaluate their experiences at Laboratory Training Schools. Said one, "It gave me a new conception of solutions to church problems and Christian living." Another added, "The Laboratory Training School not only challenged me to be a better teacher, but it showed me the way to be one. I look forward to the months of growth ahead." Laboratory Training School experiences help leaders of children catch a sense of mission for the teaching task, get an understanding of it, find joy in and contagion for it.

A schedule of places and dates for 1956 Laboratory Schools, Adult Conferences and Family Camps are given below. The following code explains the summer activity:

Italics—Laboratory Training Experiences
Regular type—Adult Conferences
Regular type with asterisk (*)—Family Camps
Regular type with (m)—Adult Missionary Conferences

State	Place	Date
ALABAMA	Talladega	June 22-24
ARKANSAS	Mt.Sequoyah (m)	June 24-29
	Stuttgart	July 18-23
CALIF., N.	*Petaluma*	June 17-22
	Modesto	June 17-22
	Porterville	June 17-22
	Oakland	June 24-29
	Asilomar (m)	August 3-8
	Camp Millwood*	August 19-25
CALIF., S.	*Bakersfield*	June 11-15
	Central Area	June 17-20
	San Diego	June 24-30
	Camp Seeley	Sept. 1-3
	Camp Radford	Sept. 1-3
CAPITAL AREA	Bethany Beach	July 22-29
	Bethany Beach*	July 29-Aug. 3
COLORADO	Estes Park (m)	June 24-30
GEORGIA-FLA.	*Jacksonville, Fla.*	April 22-26
	Savannah, Ga.	June 11-15
	Atlanta, Ga.	June 18-29
	Lakeland, Fla.	July 8-13
	Tampa, Fla.	July 15-20
	Valdosta, Ga.	July 23-27
IDAHO-S. UTAH	Ketchum, Idaho	Aug. 13-19
	Ketchum, Idaho	August 13-19
ILLINOIS	Hamilton*	June 10-16
	Eureka	June 24-29
	Lake Forest (m)	July 30-Aug. 3
	Marion	August 12-19
INDIANA	*Martinsville*	April 15-21
	Indian Lake	July 1-6
	Indian Lake*	Aug. 31-Sept. 3
IOWA-MINN.-S. DAKOTA	*Ft. Dodge, Ia.*	June 17-22
	Tipi Wakan*	August 12-18
KANSAS	*North Newton*	June 1-9
	Hutchinson	June 24-30
	Kansas City (also Mo.)	July 8-13
	Arkansas City	July 15-21
KENTUCKY	*Pikeville*	May 6
	Irvine	May 9
	Lincoln Ridge	June 11-16
LOUISIANA	Shreveport*	August 20-25
MICHIGAN	Crystal Beach*	July 22-28
MINNESOTA	*Fairbault*	July 9-20
MISSOURI	*Brookfield*	June 17-22
	Kansas City (also Kans.)	July 8-13
	Yo-co-mo Bluff*	July 15-21
	Bethany	July 22-27
	Jefferson City	August 5-10
	Trenton*	August 12-18
MONTANA	*Lewistown*	July 22-28
NEBRASKA	Lexington*	Aug. 31-Sept. 3
N. ENGLAND	Northfield, Mass. (m)	July 2-9
	Geneva Point Camp	July 7-14
NEW YORK	*Buffalo*	June 24-29
	Silver Bay (m)	July 11-18
	Chautauqua (m)	August 19-25
	Buffalo (Cradle Beach)*	Sept. 1-3
N. CAROLINA	Camp Caroline*	June 17-23
	Camp Caroline	July 22-27
OHIO	*Cleveland*	July 24-27
	Westerville	July 29-Aug. 4
OKLAHOMA	*Woodward*	May 25-June 1
	Ardmore	June 17-22
	Enid	Oct. 22-Nov. 3
OREGON	*Salem*	July 8-14
	Twin Rocks Camp*	Aug. 31-Sept. 3
	(Undecided)	Aug. 31-Sept. 3
ROCKY MT. AREA	Divide, Colo.*	(Undecided)
TENNESSEE	Bethany Hills	July 22-27
TEXAS	*Fort Worth*	March 4-17
	Center Point*	June 17-22
	Center Point	June 24-29
	Athens	June 24-30
	Waco	July 9-13
	Ceta Glen	July 29-Aug. 1
VIRGINIA	Lynchburg College	July 15-20
	Norfolk	June 18-22
WASHINGTON	*Gwinwood*	July 13-20
	Gwinwood	July 13-19
	Zephyr Conf. Grounds	July 22-27
W. VIRGINIA	*Huntington*	Apr. 30-May 5
	Bethany College	July 8-13
WISCONSIN	Conf. Point Camp	July 23-27
CANADA	Selkirk, Ont.*	July 1-8

In family camps, small children play together under the guidance of mothers.

Women and WORLD HIGHWAYS

May Fellowship Day--Then and Now

By ESTHER C. STAMATS

MAY Fellowship Day, one of the three special days observed by United Church Women, is traditionally set for the first Friday in May. The first May luncheon was held in New York City in 1933 when the Council of Home Missions sent out invitations for the "May Day Luncheon Party of the Council of Women for Home Missions." This luncheon was to be a gesture of faith and was planned at a time when the banks were closed. The administrators of the Council felt that they should plan "a festive day to prove the life that is in us." It was voted that a speaker of prominence be secured and that consideration be given to Child Health Day and children of migrant families.

The luncheon was so successful that it was voted that such a luncheon be held the following year and that the date be set at once to avoid conflicts. The success of the first luncheon was apparent by the interest with which the next luncheon was greeted, and also those of the following two years.

IN 1937 the meaning of the May luncheon was broadened to take the form of a Protestant Church Woman's Luncheon; the Woman's Committee of the Foreign Missions Conference, the National Council of Federated Church Women, and the Woman's Cooperating Commission of the Federal Council of Churches were asked to cooperate and together help the cause of the National Preaching Mission. This was the first time in history that these four organizations had come together in one enterprise. The affair was a great success.

In the report following the meeting a suggestion was made that luncheons be organized throughout the country to emphasize the most vital phases of the work. It was felt that simultaneous luncheons in towns, cities and villages across the country would do a great deal to promote enthusiasm and inspiration in all phases of the work of the church, the nation and the world. These could point out ways by which we could jointly attack our problems.

The letter which went to all parts of the country included an outline of suggestions for program and two talks, the first on "Our Projects" and the second on the "Ecumenical Movement." Many people had no idea what *ecumenical* meant, and in fact could not even pronounce it. Requests for programs came from four hundred fourteen communities. Canada and forty-four states held observances, about one thousand in all.

THE next year the invitations were sent in the name of the National Committee of Church Women and with a three-fold purpose: to strengthen the growing sense of unity, the joy of Christian fellowship, and the power of Christianity in a day of need. When the United Council of Church Women was formed. May Fellowship Day became increasingly important as a day for the local council to launch its own local project. The projects are varied and the observance gives opportunity to interest many people in the local council's work.

Because this occasion is usually observed with a luncheon, a tea, or a covered dish supper, it is used to interest church women who are not active in council work and to promote a sense of unity. Newcomers are drawn into the circle of friendship, and women from churches not affiliated with the local council are invited to attend. In many cities and towns, upon this occasion it is customary to invite both Catholic and Jewish neighbors.

—Blackstone Studios, N.Y.C.

Miss Stamats is director of Christian Social Relations, General Department of United Church Women, National Council of Churches of Christ in the U.S.A.

ON no other day is so much creative thought given to decorations, programs, publicity, and special features. In some cities garden clubs provide flower arrangements for the luncheon. Women work for weeks on hand-decorated programs. Novel ideas for publicity make newspaper headlines. Radio and TV time is solicited for promotion of interest in the day.

The Christian Social Relations Department of United Church Women prepares a packet of material on the theme for the day. This material is used as a basis for publicity as well as program, and each council decides for itself how it wishes to present the subject. Aids in suggestions for speakers, a handbook, and suggested plans and worship service from the national office are often supplemented or adapted by the local committee.

Many councils use the day to honor some women for outstanding service to the community. In 1955 when the theme was "The Responsible Christian Family," many churches selected their candidate for the most outstanding family, and the family so designated was honored not only at the observance but with a great deal of newspaper publicity. The play, "Point of Beginning," written last year by the American Theatre Wing for United Church Women, has been widely used and is even more popular this year.

ON May 4, 1956, the twenty-third May Fellowship Day will be observed with the theme "Who Forms Your Opinions?" This is still related to the family and was chosen to point up the many facets of information and forces of propaganda which play on each member of the family, and which change attitudes and prejudices and make up the climate of opinion in the community. In the packet this year is a pamphlet entitled *The Pursuit of Truth.* It describes the role of propaganda in influencing public opinion. A self-check list on "Who Forms Your Opinions?" will be used by individuals during the meeting, and it will be sent to the national office as part of a nation-wide opinion poll. A dramatic skit, "They Say," is a provocative picture of a committee group and will be used by many councils.

THE offering for May Fellowship Day is divided between the state and local councils of church women for their own work.

The following quotations are from the worship service:

"What is the gospel doing for church women? It spoke to the first century and Christians turned the pagan world upside down. It spoke to the sixteenth century and Christians gave birth to the Protestant Reformation with its doctrine of the freedom of the individual to read and to speak and to worship God for himself. Today the gospel speaks of the priority of truth over error. It bids modern Christians to seek the truth.

"Does the gospel keep church women from bearing false witness against neighbors? Does it compel us to find the facts and to judge them in the light of Jesus' teachings? Does it help us realize that a statement is not necessarily true because the majority believe it, or because it appears in print, or is heard over the air, or is popular? Does it compel us to learn continuously? To speak courageously? 'Have this mind among yourselves, which you have in Christ Jesus.' That is the message of the gospel to Christians as they form their opinions."

NOTE: *Material may be ordered from Publication Department, 120 E. 23rd Street, New York 10, N. Y.*

Echoes— *from Everywhere*

Rejoicing and Sadness Are Intermingled at Damoh

DAMOH has had both a season of rejoicing and a time of sadness in recent months. Mrs. Lalita Joseph Singh, one of our primary school teachers, gave premature birth to a baby girl and died soon thereafter. Her contributions to the life of the school and community were very valuable, and she is greatly missed by students and staff.

The homecoming welcome celebration for S. P. Lall, our headmaster who spent a year studying at Phillips University in Enid, Oklahoma, was delayed several weeks because of the death of Mrs. Singh. Mr. Lall had been welcomed by the school children who had gone to the station to greet him. Students and staff were glad to have their headmaster back again. He has been given full charge of the mission's primary and middle schools and the hostel.

We are thankful for the dried milk which good friends at home have helped supply through their contributions to Church World Service. For some time we have been distributing milk to more than forty persons at the bungalow each morning. Recently we have started distribution through the primary and middle schools where we mix up about ten gallons each day. Milk is also in the daily schedule of the nursery school and kindergarten which were reopened at the close of the rainy season. Twenty-five children are enrolled.

—RUTH KINNEY

Damoh, India

Member of N.B.A. Home's Family Appreciates Training

For the past fifteen years I have lived at Colorado Christian Home and I can't remember much before that, as I was three years old when I came. I lived in the nursery with other boys and girls. The only other person left from those days is Patricia Briscoe, who is a senior in high school. We often talk together as we are like a real brother and sister.

I have had many happy times at our home with my brother Don and my other eighty or more brothers and sisters. I feel very close to all of them.

Now that I have finished high school and am ready to leave, I look back on the wonderful life I've had and the progress our home has made, growing from the main building and hospital to four buildings which include the nursery and the DeVita Hall for high school girls. The latest addition was a beautiful department for high school girls.

I am truly proud of my home and am grateful for the training and opportunity which so many people have made possible for me and for all the other boys and girls who are like my own brothers and sisters. Now I plan to go into the service. I feel the training of the home and its environment will help me fit into society as a good Christian citizen.

—ED GOODY

Denver, Colorado

Japanese Boy Sees Death as Doorway to Life

Takemoto San is in his early twenties. His parents own a small farm where race horses are trained. It is near where we work in Chiba prefecture. One day when Takemoto was in his teens, he fell from a horse and broke his leg. While recovering, he contracted tuberculosis, and he has gotten steadily worse through the years. A little more than a year ago he decided—after much study and consideration—that he would become a Christian; and he was baptized.

All his life Takemoto has been deeply afraid of death, having been taught in his early childhood the terrors of the Buddhist hell with its lake of blood and mountain of needles. Even after he was baptized he could not find freedom from this fear.

Not long ago he had to enter a hospital to undergo an operation to remove several ribs and one lung. The other lung is badly decayed. He knows that death is only a few weeks away. Yet, a friend of ours who visited him recently says that at last Takemoto has found peace in his Savior.

Our friend was amazed at the calm cheerfulness and deep faith with which Takemoto now faces his certain death, and the way his courage reaches out to lift up those about him. He now knows that death is but the doorway to life.

—VERN AND DORIS ROSSMAN

Japan Newsletter

Improvements Made At School in Thailand

Each classroom of the girls school at Nakon Pathom is now enclosed with lattice slats, thus insuring more privacy for the classes and enabling the teachers to lock up teaching equipment. No longer do dogs and other animals walk through, making classrooms their refuge after school hours.

There is also a new overhang the length of the primary school building, which affords shelter from the rain. A small room has been enclosed as a first-aid center. It has been equipped with cot and medicines.

The students this year have been taking a real pride in the physical appearance of the school grounds, and each class has been given a plot of ground to cultivate.

—*Thailand Newsletter*

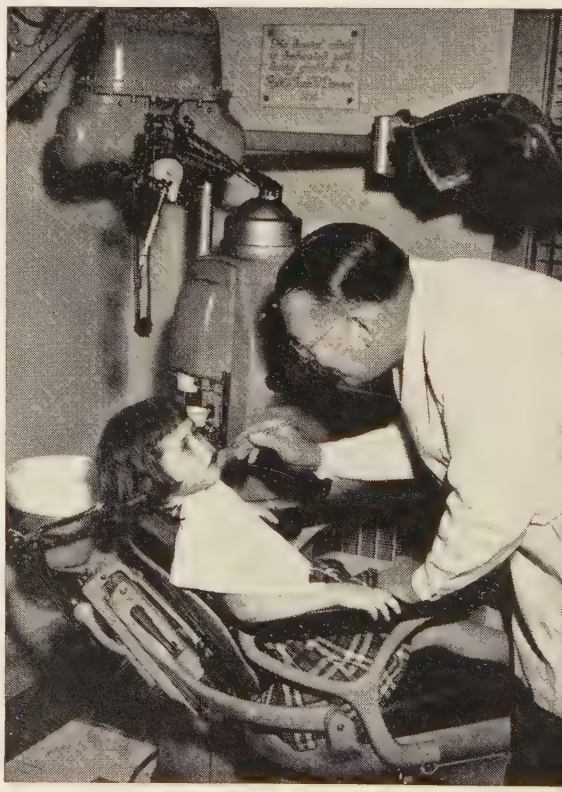
Hazel Green Students Attend Youth Meetings

Several from Hazel Green Academy attended the two-day C.Y.F. and Chi-Rho meeting at Mt. Sterling and a training course for teachers in Daily Vacation Church School at Flemingsburg.

From fifteen to twenty boys and girls who are members of some church or are interested meet twice a month. A very encouraging thing has come from the boys and girls themselves. They suggested that we have volunteers to ask the blessing in their own words at breakfast rather than to read a prayer. This is being followed very successfully.

—*Hazel Green Academy Newsletter*

Dental Clinic Opens At Cleveland Home



Cherly Davis, in chair in photo at right, has a visit with Dr. Wiley F. Shultz in the new dental clinic of the Cleveland Christian Home for children, Cleveland, Ohio. Dr. Shultz is one of a group of the Cleveland Dental Society who donate their services to the children and who helped make the new clinic a reality. The clinic, located in the home's west wing, dedicated in 1955, was made possible through the generosity of Dr. John W. Denner and his wife Ruth. The equipment includes a motor-driven chair, X-Ray unit and specially designed cabinets. Children who reside at the home only a short time often receive dental care that they otherwise might never receive. Other dentists taking care of children's teeth at this Disciples of Christ home are Dr. Dwight R. Kinsley, Dental Society head, and Drs. Norman Denner, Robert M. Phelps, Carl J. Stark, Frank C. Tuma, Richard G. Quick, and William R. Schwartz.

Missionary Worship Service

Theme: *The Old Order Changeth*

JUNE

That the World May Believe

CALL TO WORSHIP: Come, worship the Lord!

HYMN: "Dear Lord and Father of Mankind" *(Christian Worship: A Hymnal,* 411)

LEADER: This is a prayer hymn. May we sing it reverently. *(If this hymn is used as a solo, the Leader should say:* This is a prayer hymn. May we listen with bowed heads. *The soloist might sing only the first, fourth, and fifth verses.)*

SCRIPTURE: John 17:20, 21

LEADER: This worship service is a meditation on Christ's prayer for us as it is expressed in the verses of Scripture which we have just heard read. The first part is a prayer that all who believe may be one in him. It is a prayer for unity within the spirit of God.

When we go up from the earth in an airplane we are at first conscious of boundary lines dividing the land into sections. But the higher we get the fainter grow those lines until they finally disappear into one beautiful expanse of land. So it is with our spiritual lives. The higher we rise in communion with Christ the less we think of our differences and the more we realize our oneness as Christians.

(The following prayers should be given by members of the group from their places.)

PRAYER 1: O God, our Father, we come to thee as one body. Bind us closely together with thy dynamic love. In Jesus' name. Amen.

PRAYER 2: O God, our Father, draw together all the members of this church. May we grow in understanding of thy kingdom. May we truly worship thee. In Jesus' name. Amen.

PRAYER 3: O God, our Father, draw together all of us in all the churches of this community. May the people of this neighborhood know thee through us. In Jesus' name. Amen.

PRAYER 4: O God, our Father, we would reach out to include all the Christians of every communion throughout our country. We bring to thee all in this land who believe in Jesus Christ. May thy spirit flow through us so that we may awaken love in those about us. Create in us a passion for goodness. Kindle a consecration within us that will bring about a "blessed community" of tenderness and eternal goodness within our land. In Jesus' name. Amen.

PRAYER 5: O God, our Father who art within us and beyond us, we would include in our prayer all followers of Jesus Christ the world around—in Latin America, in Africa, in Europe, in Asia, in Australia, and in the islands of the sea. We are all bound together in the light of thy love. Make of us one great channel to bring thy understanding love and peace to the world. In Jesus' name. Amen.

HYMN: "Thy Kingdom Come, O Lord" *(Christian Worship: A Hymnal,* 562)

LEADER: God pours his life and energy into our souls even as the sun floods the world with light. As believers we live within the warmth and light of his spirit. Here we find the resources of life. From this source we draw our central being, our reason, all capacity to love, all power to grow, all our hopes, and our faith.

The second part of this prayer is that the world may believe. There are few parts of the world to which the gospel of love has not been carried. Radiations of love reach us from far-flung corners of the world.

Paul and Barbara Stone write from our mission in Mexico: "Our work camp is international, interracial and interdenominational; but there are none of the frictions that are usually felt between nations, races, and (we hang our heads) denominations." The work campers in Mexico have learned to be at one through their faith. They represent belief put to work.

Stanley and Iris Sewell write from Thailand: "Behind the communion table is a large round window of blue glass, and on it the big lizards hunt continually. Inside the church there is deep shadow, but the sun shimmers off the mud road outside, and a buffalo cart goes creaking past, stirring up the dust in little puffs. The driver and his wife walking behind stare curiously at the simple rite being enacted within the little church." This little service represents belief where the message of love has not long been known.

Buena Stober writes from Congo of Lotsuka Albert, a teacher at Mondombe, who wrote these words: "If each Christian of the land should seek to do the will of God always, that Christian would be like a good prayer each day." Lotsuka Albert represents another part of the world which has learned to believe.

PRAYER: O God, our Father, together with Christians around the world we pray for thy children who have not yet learned to believe in the love of God. May thy spirit surround them. Open their eyes to see what thou wouldst do, working through them. . . .

May we pray together the Lord's Prayer. Our Father who art in heaven, . . .

—MARGARET LAWRENCE

In Memoriam

Lillian Ross Perkins, Salem, N.Y. Active in the church at West Rupert, Vt. Vice-President and World Call secretary of the women's missionary group. She will be greatly missed.

Mrs. Elma Rose, Dec. 16, 1955, Anderson, Ind. Member of East Lynn Church since 1900. Charter member of the missionary society, organized in home of the minister, Joseph Franklin. Mrs. Rose loved missionary work and was active until recent years. Age 81.

Mrs. Cora Stone Sample, Jan. 25, Bartow, Fla. Beloved member of Bartow Christian Church more than 50 years. Bible school teacher, charter member of C.W.B.M. and active in C.W.F. A descendant of Barton W. Stone. Age 91.

Claude E. Cummins, Mar. 4, St. Petersburg, Fla. Active in Christian education work since 1924 when he became a field worker in religious education. Later he entered interdenominational work. Had just taken pastorate of Southside Church, St. Petersburg, when stricken with a heart attack.

Mrs. Bess Kidston Wilson, Mar. 4, Middletown, Ky. She and her husband went to Belgian Congo as missionaries in 1909 and assembled the S.S. *Oregon.* Remained until 1911 when health condition of Mr. Wilson brought them home. He held pastorates in Kentucky, Indiana and Michigan.

Mrs. Susanna Taylor, Dec. 9, 1955, Iola, Kans. She attended the first missionary society convention in Illinois more than 50 years ago. She lived a useful life in many phases of Christian work. Age 84.

Mrs. Betty Skillman, Mar. 4, Paris, Ky. A faithful member and leader in the C.W.F. of the Christian church.

Mrs. J. D. Booth, Mar. 5, Paris, Ky. Oldest woman member of the church. Throughout the years she was an active leader in the church, its missionary program and the Sunday school. Age 89.

Purcell Bogue Barnes, Jan. 19, Raleigh, N.C. A zealous committee worker, being especially good in evangelism and visiting. Beloved member of Hillyer Memorial Church since 1937.

Mrs. Bessie C. Blick, Jan. 26, Raleigh, N.C. An active church worker. She kept busy working, being friendly, doing church cooking, bringing her children to Sunday school and church, and singing in the choir. Member of Hillyer Memorial Church.

Mrs. Jeannie Jordan, 1956, Aurora, Nebr. She gave many years to work in the field of local and state missions, served in her church and was a friend of all. Her parents' gift founded the Coe Memorial School at Hofei, China. Age 90.

For Adult Mission Study

Theme
The Christian Mission in a Revolutionary World

JUNE

Needed—A United Witness

THE WORSHIP SERVICE planned for use with this program will be found in this same magazine. Look for the title, "Missionary Worship Service."

The program for June is "Needed—A United Witness." You will find it in the program packet called *To Serve This Present Age,* which you can order from the Christian Board of Publication, Box 179, St. Louis 3, Missouri.

This program is based upon the experiences of the nine lay persons who accompanied Miss Katherine Schutze on the World Missions Tour in 1955. These statements, made by one or another of the tour members, have been taken from the program.

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"We worshiped with folks whose church services were conducted in eight different languages. It was a revelation to discover that language was actually no barrier to a true worship experience."

———————

"The tour arrived in Honolulu while Mossie Wyker was there—Mrs. James Wyker, you know, who was president of the United Church Women. Tour members heard her say, 'There are many people around the world who desire to become Christians but wonder which of the two hundred and sixty different denominations to join.'"

———————

"It seems to me that united work is for us as a people the only answer to the challenge of missions today."

———————

"The problems of the world need have become so great that only by *world* service of *all* Christians can it be met."

———————

"We would have no part in helping the refugees in Jordan or in Hong Kong if it weren't for the share we have in the work of Church World Service."

This realization prompted one of the tour members to say, "Cooperation until unity can be achieved, but unity the goal."

———————

"The future of mission work so far as Disciples are concerned (or any other church group) hinges upon our ability to cooperate and present a united witness in lands where communism, Buddhism, and Shintoism are shouted from the rooftops."

While in Japan in the spring of 1955, members of the World Missions Tour visited the International Christian University at Mitaka-shi, a growing city west of Tokyo.

The Security of Unity

There are two revolutionary forces alive in the world today. So says Floyd Shacklock in his book, *This Revolutionary Faith.* One of these forces is the relentless moving of underprivileged peoples toward more abundant life on every level. The other is the vision and the hope of the common people that they may one day have a sense of belonging and that they may live together in peace and unity.

Mr. Shacklock goes on to say that both forces can be used to the glory of God, that both forces can be fulfilled together because the same key fits them both. That key is Christian love, the love that reaches up to God, and out to man.

(Someone pointed out that this relationship forms the cross, the horizontal line being man's relation to man, and the vertical line man's relation to God. . . . Someone else pointed out that it can form an *L,* the first letter of the word *love.*)

Psychologists tell us that children feel more secure if they have some boundaries. One of the difficult things parents have to do is to determine how many boundaries will add to the child's security without making him feel hemmed in. The well-ordered household has a few rules which are enforced. If the parents are gone for a time and a well-meaning relative comes in who does not know the rules, the children are apt to disobey them with glee. Nonetheless, when the parents return, the child relaxes gratefully into the familiar routine. If the parents should fail to enforce the rules, the children would be uneasy although they wouldn't know why.

Adults are much the same. We find a certain security in the familiarity of our pattern of living. Disturb our pattern and we are uneasy.

Christianity, moving into places where Christ is not known, disturbs the pattern of living. There is no place for caste in the Christian pattern; another loyalty is placed ahead of loyalty to nation, to family, to village community. But the people who found their identity, their sense of belonging, in caste or in national loyalty, or in family group or in village community, need desperately to find their identity and security again! Both can be found within the fellowship of the church.

The Strength of Unity

Oneness of spirit, unity in this fellowship, the church, is not one of cultural pattern. Nor is the unity to be found in the pattern of worship. As this ecumenical fellowship deepens and Christians from many different lands bring their thinking together we will all be strengthened by sharing with each other a variety and richness of religious thought and practice.

Our unity is in the fact that we all find our security—our sense of belonging—in God's love and mercy. Because of it we reach out to each other.

It is important, then, that Christians seek this unity because of the value of the fellowship one with another. It is important, also, because of the effect of the fellowship upon those who do not belong to it. Christians are in a majority in the United States. At least a majority of us would claim that we are Christians. But in many other lands Christians number only 3 per cent or 2 per cent, or in some places even less than 1 per cent of the total population. A single Christian family living in a Buddhist or a Hindu village feels very much alone. These Christian minority groups need the fellowship of their own kind in order to keep alive. They need it in order to make any impact at all upon the non-Christian cultures in the midst of which they maintain their life. In a united witness there is strength.

———————

A National Speaks:

"We did not participate in the quarrels that divided Western Christianity. We have Christ. Why should we perpetuate the divisions when we are agreed in what we consider to be the essential elements of the Christian faith?"

This statement was quoted in *New Directions in World Missions.*

—MARILYNNE HILL

Youth and Missions

You Do the Choosing

THE new home missions study theme offers a wide range of topics interesting to youth. "Mission Field: U.S.A." invites us to look at any condition in the U.S.A. which calls for the concerted effort of Christians. Also this theme for the second half of 1956 asks Christians to take a comprehensive look at the work being accomplished through home missions activities.

"A mission field! Not *our* country!" may be the first reaction of many American youth to the wording of the study theme. But when they give more thought to the central idea they will find it challenging.

Walk all around the subject as you make your first approach and decide what aspects of the subject you will stress. If you work with senior high groups, have at hand *Christian Youth Fellowship Studies Christian World Outreach;* read the section on Study. Read material in *Fellowship.*

Read *There Is No End,* by Dean Goodwin, who traveled 12,000 miles learning about Mission Field: U.S.A. so that he could bring the illuminating facts and heart-warming stories found in this book. *Growing Edges* pictures the work of the Disciples of Christ in this mission field. For guidance in planning for junior highs, secure a copy of *Chi Rho Fellowship Studies Christian World Outreach.*

For older teens and students, you may wish to secure materials which stress the campus as a mission field. In addition to *Mission to America,* use material from *Encounter with Revolution,* and *Revolution and Redemption.* Many report an increasing interest in religion on the part of students and older youth who are employed.

$125,000 by June 30 . . . Can We Make It?

Eight months of our C.W.F.F. year have passed and the greater part of the fund is still to be raised! Compared to the giving we did during the first eight months of last year, we are doing fairly well. Our gain in receipts for the first eight months over a like period last year amounts to $3,369.66. If our percentage of increase over last year continues, we shall reach our goal of $125,000 by June 30. This, plus the fact that we exceeded our goal last year, gives us needed encouragement.

C.W.F.F. translated from dollars and cents into human helpfulness means medical treatment for underprivileged peoples of the world. It means scholarships granted to youth unable to support themselves through school and Christian training. It means sending missionaries to home and foreign fields, building churches, caring for retired ministers and missionaries . . . it means many things to many peoples. The interests represented by C.W.F.F. are as wide and varied as the work carried on by Disciples of Christ around the world.

Of course we can make it. Youth has a vital stake in the ongoing of the Kingdom. C.Y.F. will do its part.

What Should We Do Now?

The first thing to be done if you have C.W.F.F. money on hand is to send it in to the national office. This money should be working out there on the field. Some project may be held up for lack of funds. Send in the money and it will be put to work without delay.

How Can We Raise Money?

It seems to me that in order to get the most out of C.W.F.F. you should raise most of your funds in a personal way. Share the money which comes into your hands. See that information about the needs of the world to which C.W.F.F. contributes are brought before the group constantly. If you know the needs you will care, and if you care you will share.

Odd jobs may be a source of income. Clean a window. Wash a car. Mow a lawn. A resourceful person will find many ways of earning personal gifts for C.W.F.F.

Try Helping Some Other C.Y.F.

Suppose that after each of you has shared his allowance and the money at hand from all sources, including special individual work projects, you still are short of your goal. Then it is time to start planning as a group. Some groups have held fairs, gathered papers and conducted rummage sales. These and other projects may be done with profit so long as you keep in view the main purpose, that of helping others through C.W.F.F.

Let me suggest another activity which I feel might be helpful in our long range planning. Do you know of a C.Y.F. in a neighboring church which needs encouragement? Perhaps they are having a hard time getting their C.Y.F. going. They may be having difficulty with their programs. Work up a good program and go visiting. You may want to put on a little skit built around the C.W.F.F. theme. Make it interesting. Give them a boost and start them to thinking about what C.W.F.F. means and what it is doing. In helping another group your own will be strengthened. You will find that your renewed enthusiasm for the work of C.W.F.F. can be translated into renewed enthusiasm for giving.

Closing the Year

An impressive program should mark the close of the year's campaign for C.W.F.F. Have you tried a sacrificial banquet? This can be done effectively where the idea of sacrifice is connected with the thought of service. Remember that there are many places in the world where a meal that to us would be called a sacrificial meal would be the equivalent of a daily fare.

I have known many families in the Congo who would come to the Congo Christian Institute and live week after week without the essentials of good diet as we think of them in order to acquire a Christian education. Many of these people would not be in school at all were it not for our giving. Let us think of a sacrificial meal as one rendering a real service to these Congo families and others around the world.

Around this sacrificial meal let us build a program setting forth what has been accomplished throughout the year. The high points of the year's activities should be featured. The whole program should be climaxed with the dedication of the final year's offering. The year should be brought to a close with a feeling of accomplishment. The new year should be begun with enthusiasm and determination to make it a greater year than the one just closed.

—H. GRAY RUSSELL

At the Student Conference on the Christian World Mission, held after last Christmas, students sought earnestly for answers to their spiritual problems. Here Richard Shaull, featured leader, turns from the other thirty students in his "fireside" to answer searching and insistent questions from a student seated in one corner.

—Photo by Mareta Smoot

WORLD CALL NEWS ROOM

Paternoster to Be Assistant Executive in Resources

IRA A. Paternoster began his work on April 1 as assistant executive secretary of the department of resources of The United Christian Missionary Society. Mr. Paternoster, since 1952 the director of link relationships and church cultivation for the department, was named to the new post at the March meeting of the United Society's board of trustees.

Mr. Paternoster will continue to handle his former duties and will also assist with general administrative work in the department. Spencer P. Austin, executive secretary of the department of resources, will begin service with Unified Promotion as associate director by Jan. 1, 1957.

Mr. Paternoster will leave late in August to go to Australia as fraternal delegate from the International Convention of Disciples of Christ to the Federal Council of the Australian churches. The conference of churches in Australia will be held in Sydney, October 4-16. Mr. Paternoster's father, I. A. Paternoster, Sr., is president of the conference. This will be the first visit of the younger Mr. Paternoster to Australia and the first visit with his parents since 1931.

While in Australia Mr. Paternoster will represent the foreign division of the United Society in conferences with the Australian boards on mission work, and before his return to the United States in November he will visit United Society-sponsored work in Japan and the Philippines.

Services Held

Services were held in March for the fathers of three members of the staff of the United Society.

Edward M. Smoot, father of Miss Mareta Smoot, national director of youth work in the department of missionary education, died on March 4 in Tulsa, Okla.

George A. Fiers, father of A. Dale Fiers, president of the United Society, died on March 11 in West Palm Beach, Fla.

J. W. Russell, father of H. Gray Russell, missionary to Africa on furlough, who is serving temporarily on the staff of the department of religious education, died on Feb. 25 in Galax, Va.

Percy E. Kohl, state secretary and director of Christian education in Alabama from 1942 to 1950, died on Feb. 24 in Lexington, Ky., of a heart attack.

Professor William M. Forrest, former head of the Virginia Bible Chair, died on Feb. 14 in Cuckoo, Va., at the age of 88. He and his wife served with the Christian Woman's Board of Missions in India from 1900 to 1903.

Claude E. Cummins, from 1924 to 1936 a member of the field staff of the department of religious education of the United Society, died on March 4 in St. Petersburg, Fla., where he was pastor of the new South Side Christian Church.

Board of Managers

Jasper C. Havens of Pocatello, Ida., has been elected to the board of managers of the United Society, succeeding Richard DeVilliers, who has moved from the area. Mr. Havens will fill Mr. DeVilliers' unexpired term, serving until the annual meeting of the United Society at Des Moines, Ia., on Oct. 1.

Medical Furlough

Mr. and Mrs. Stanley Sewell, missionaries in Thailand with the United Society, arrived in the United States early in April on medical furlough. The furlough was made necessary by the serious illness of their two-year-old daughter, Christine Fiona, who has had a heart defect since birth. Surgery will be performed. The foreign division of the United Society has indicated that the Sewells hope to be back on the field by the end of the year.

Missionary Register

Arriving from the Field:

Dr. and Mrs. Donald Baker, from Mondombe; **Mr. and Mrs. Ellsworth Lewis** and four children, from Coquilhatville; and **Mr. and Mrs. Bernard Davis** and two children, from Wema, will arrive in New York from Belgian Congo late in May for regular furlough.

Miss Ruth Mitchell, Miss Anna Bender, Mrs. Miriam Terry and **Miss Ruth Kinney** will arrive in San Francisco in May or June on regular furlough from India. They left Bombay on March 19 for a tour of the Far East.

Mr. and Mrs. Kenneth L. Potee will leave India on May 9 on regular furlough. They will arrive in New York on June 19.

Mr. and Mrs. Stanley Sewell and their daughter, Christine, arrived in New York early in April on medical furlough.

Departing for the Field:

Mr. and Mrs. Arthur M. Depew, and **Mr. and Mrs. Harry E. Felkel** and their two children will leave from New York by boat on May 14 for Belgian Congo. Their special assignment will be as builders.

Mr. and Mrs. William Knight, Jr., will leave New York by boat on May 5 for their first term in South Africa.

Reddings Return

Mr. and Mrs. Freeman Redding, missionary builders who have been serving in Jamaica for the past three years, returned to the United States on April 1. After a seven months' furlough they will return to continue their work of rebuilding damaged church structures on the island and supervising the construction of new buildings which are badly needed.

Children's Worker

Mrs. Ada Harsin, former director of religious education for the Hollywood-Beverly Christian Church in Los Angeles, Cal., has begun her duties as director of children's work for southern California. She fills the vacancy created by the death of Miss Leta Egan in January.

D.S.F. Representative

William Barr, a junior at Oklahoma A. and M. College at Stillwater, has been selected as a special representative for 1956-57 to work with campus groups. He will postpone his academic studies in order to visit campuses in the interest of the Disciples Student Fellowship and the work camp program of the Disciples.

Mr. Barr is now vice-president of the D.S.F. governing body and will become president in the summer. Next summer he will take part in the Disciple work camp at East Kilbride, Scotland, and will attend the World Student Christian Federation's general committee meeting in Germany in August.

Birth

Mr. and Mrs. James Richard Dodson, missionaries in Belgian Congo with the United Society, became parents of a boy on Feb. 22.

Nurse at Hazel Green

Hazel Green Academy in Kentucky has secured the services of a resident nurse. She is Mrs. Rae Hartenberger, wife of Paul E. Hartenberger, new pastor of the Hazel Green Christian Church. Mrs. Hartenberger is a graduate of the Axtell Christian Hospital School of Nursing.

Plans are being considered for the construction of a small clinic building near the church, adjacent to the campus of Hazel Green Academy, a home missions institution of Disciples of Christ.

To Visit Chaplains

Carl M. Boyd, director of chaplaincy services for Disciples of Christ, will visit Disciple chaplains in the Far East during May and June. Mr. Boyd will leave on May 15 from Seattle, Wash., and will arrive in Tokyo, Japan, by way of Alaska, on May 20. He will then go to Korea, Okinawa, the Philippines and Hawaii, visiting some twenty-five chaplains. The trip was requested by the Committee on Military and Veterans Services of the Disciples.

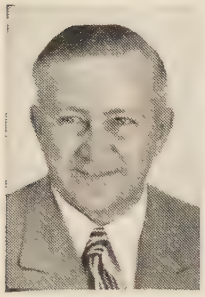
Challenge of Children's Day

Annual June Offering Serves Cause of World Missions

By JULIAN E. STUART*

AMONG Disciples of Christ, Children's Day means world missions.

The observance of the day by Disciples is traced to the incident in the home of J. H. Garrison in 1880 when his children presented their small savings of $1.13 with the request that the money be used to send missionaries to tell the story of Jesus to children in other lands. At that time the churches had shown but little interest in missionary work.



Mr. Stuart

Several years earlier, in 1849, the American Christian Missionary Society was organized with Alexander Campbell as its president. Dr. James T. Barclay of Virginia had been sent as a missionary to the city of Jerusalem, and J. O. Beardsley had gone to Jamaica; but this work as well as other work attempted had failed, largely due to the lack of financial support. Some church leaders doubted that Disciples would ever give serious support to a really significant missionary program.

Word of the gift of the Garrison children was spread both by the printed page and from the pulpit, inspiring a new interest which deepened into real concern. In 1881 contributions amounting to $750 were received from 198 Sunday schools. Five years later 820 schools contributed $6,035. In 1891, 1,511 Sunday schools collected $21,411. As the missionary program expanded with more and more missionaries being sent out to new fields, Children's Day (the first Sunday in June) was established as the time for presentation of programs and appeals for support of world missions. Children's Day offerings for world missions for the past seventy-five years total $5,863,720.66.

New Record in 1955

In 1955 Disciple churches and Sunday schools celebrated the 75th anniversary of the establishment of Children's Day. A new record, both in number of churches taking part and in the amount of offering received, was set when 3,073 Sunday schools received offerings amounting to $206,979.92. Suggestive programs, coin boxes for children, and offering envelopes for this year's observance are available free from Unified Promotion, Box 5636, Indianapolis 19, Indiana.

The missionary program of Disciples of Christ, under the administration of The United Christian Missionary Society, has achieved much:

—Mission churches in foreign countries now have a membership exceeding 110,000.

—286 day schools of all grades enroll thousands of students.

—174 young people are being trained for the ministry.

—Nearly 2,000 nationals are now serving in positions of Christian leadership.

—Last year the mission hospitals and clinics gave 867,437 treatments to patients.

The possibilities of even greater work which can be done in the name of Christ are challenging.

Children's Day offers the chance for every church, large or small, to share.

*Mr. Stuart is Director of Special Days for Unified Promotion.

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AN OLD CHINESE PROVERB SAYS:—

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For information write—

Resources Department

THE UNITED CHRISTIAN MISSIONARY SOCIETY

222 South Downey Avenue
Indianapolis 7, Indiana

Book Chat

(*Continued from page* 22)

task of preaching and its implications; the man, an analysis of the spiritual, mental and physical qualities entering into an effective ministry; the craft, examining in some detail the art of sermon building; and the encounter, the actual preaching of the sermon and its effective delivery. Many preachers try to read a book a year on preaching, and this is the one to read for 1956.

THE religious novel is usually a disappointment. It lacks art, skill or insight, or it is too pious. Not many religious novels "jell." I would not claim that the novel by Jean Z. Owen, *The Troubled Heart,* is a classic by any means. But it is interesting reading and deals with the problem of the relationship of psychiatry and religion. The heroine, if such she may be called, is deeply troubled. She has lost communication with her husband. Life has become meaningless and she feels defeated. The psychiatrist sends her to the preacher. The psychiatrist and the preacher work toward a happy ending.

GIFT from the Sea, by Anne Morrow Lindbergh, is not exactly a religious book. It might be more aptly termed a "peace-of-mind" book but it is hardly that either. Mrs. Lindbergh is really discussing the need of the alternation of experience between the active and the passive. It is a book for women—busy and distracted women. She advises them to take vacations alone and tells them how to use these vacations. She advises them to take vacations with their husbands, too. It is a parabolical, dreamy book that is as practical as the day's duty. There are at least ten million American women (and an equal number of men) who need to read it.

Books Mentioned in Book Chat

NEW MISSIONARIES FOR NEW DAYS, by E. K. Higdon. St. Louis. The Bethany Press. 198 pp. Price, paper, $1.25.

VOCABULARY OF FAITH, by Hampton Adams. St. Louis. The Bethany Press. 124 pp. Price, $2.50.

DISCOVERING THE UNSHAKEABLE, by Helen L. Toner. St. Louis. The Bethany Press. 62 pp. Price, $1.50.

HOW TO PREACH TO PEOPLE'S NEEDS, by Edgar N. Jackson. New York and Nashville. Abingdon Press. 191 pp. Price, $2.75.

THE BURDEN OF THE LORD, by Ian Macpherson. New York and Nashville. Abingdon Press. 157 pp. Price, $2.75.

GIFT FROM THE SEA, by Anne Morrow Lindbergh. New York. Pantheon Books.

A COMPANION TO THE COMMUNION SERVICE, by William Robinson. Birmingham, England. The Berean Press. Price, $1.00.

A new printing of Dr. Robinson's valuable devotional manual has been released by the publishing house of the British Churches of Christ (Disciples). The book was first published in 1942 by the Oxford University Press, at the time the author was principal of Overdale College in England. This summer Dr. Robinson returns to England after a period as head of the department of theology of the Butler School of Religion in Indianapolis.

Of this 55-page book, Nathaniel Micklem of Mansfield College, Oxford, writes that it "has told us what we of the Reformed tradition ought to understand, and in our hearts do understand by the communion service; he has expressed, and by expressing has illuminated and intensified our conviction. The book comes at the right time."

Copies of the book are available for $1.00, plus five cents postage, from the Berean Press, 20 Brighton Road, Birmingham, England.

Book of the Month

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS, by John Charles Wynn. Philadelphia. The Westminster Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *How Christian Parents Face Family Problems,* by John Charles Wynn. This book, published in 1955, was reviewed in the June, 1955, issue of WORLD CALL.

Publications Received

CHURCH SCHOOL PRAYERS, by Marjory Louise Bracher. Philadelphia. Muhlenberg Press. $1.25.

YOUR PRAYERS ARE ALWAYS ANSWERED, by Alexander Lake. New York. Distributed by Julian Messner, Inc. $2.95.

HOW TO READ THE BIBLE, by Frederick C. Grant. New York. Morehouse-Gorham Co. $2.50.

THE LIFE OF PAUL, by Robert V. Moss, Jr. Philadelphia. The Christian Education Press. $1.25.

FINDING GOD THROUGH THE FAMILY, by W. Clark Ellzey, and MEETING GOD THROUGH BIBLE POETS, by Andrew W. Blackwood. Nashville. The Upper Room. Single, 15 cents; 8 for $1.00.

LEARNING THE VOCABULARY OF GOD, by Frank C. Laubach. Nashville. The Upper Room. Single, 35 cents; 3 for $1.00.

THE MAN IN THE IRON LUNG, by Leonard C. Hawkins and Milton Lomask. New York. Doubleday & Co. $3.75.

THE COMPANION TO THE COMMUNION SERVICE, by William Robinson. Birmingham 12, England. The Berean Press, 20 Brighton Road. $1.00 plus 5c postage.

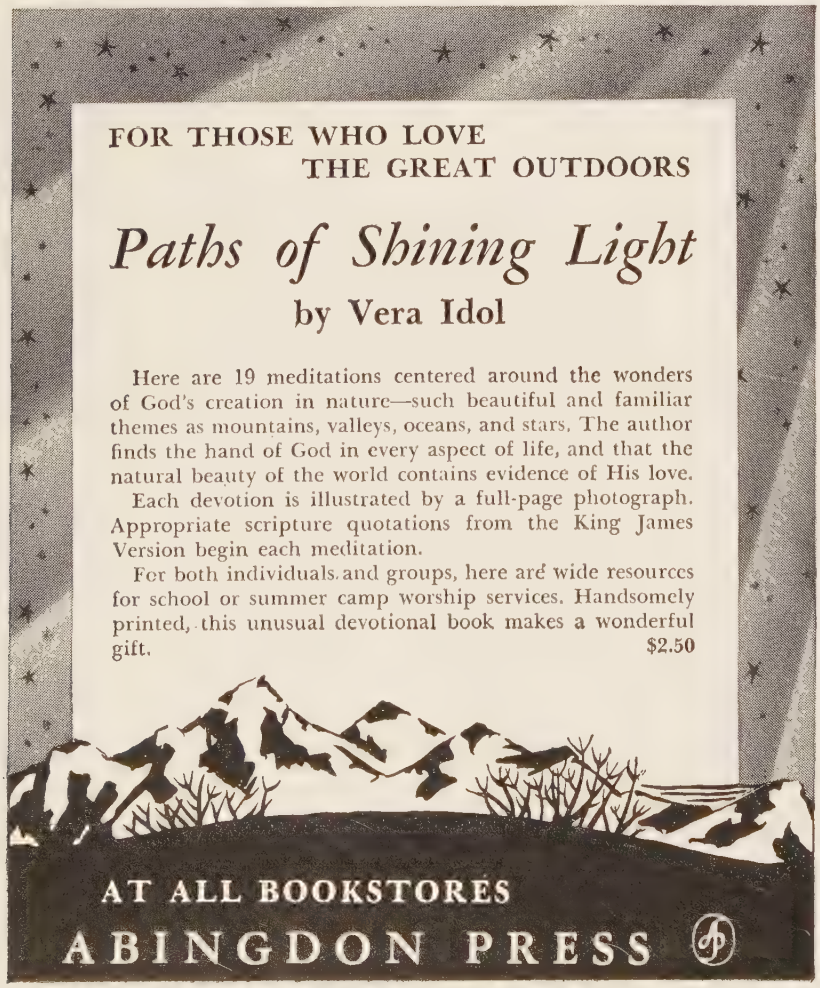
R.S.V. Hailed for Readability

THE Revised Standard Version of the Bible is more readily understood by the average high school student than the King James Version.

This is shown in results released recently from the first scientific test made comparing the readability of the two versions.

A test of 1,358 high school students in twelve communities in the United States showed that those who based their studies on the Revised Standard Version responded more rapidly to questions and generally had a better understanding of what they had read than did those reading the same texts in the King James Version.

The test also showed that many portions of the Scriptures are not generally under-



stood by high school students in either version.

The study was made by Frank W. Montgomery, a pastor in St. Clairsville, Ohio, in an effort to decide which version should be used for general Christian education purposes. It is the first test "so far as is known" to be carried out specifically in the area of biblical understanding, Dr. Montgomery said.

Audio-Visual Suggestions

TO EVERYTHING A SEASON is a sound filmstrip designed to help boys and girls to know that this is God's world and that we can depend on God's plan of growth. Emphasis is on the religious truth that newness of life and new beginnings in life are constantly recurring with God's help. The story is of a little boy who discovers the developments of nature as revealed through the various seasons. The filmstrip is suitable for use with boys and girls ages 8 to 12 years and with parents' and family groups, as well as with groups of teachers and leaders. Sound is on 33⅓ rpm record. 14 min.; 46 frames; color; rental, $3.00. (Sale price is $10.50 from Christian Board of Publication.)

THAT THEY MAY SEE is a unique film story of how the church is utilizing modern means of communication in some forty-five countries. This shows how today's church is going about the task of reaching people where they live. Filmed in Africa, Korea, Japan and Burma, this motion picture illustrates how the church is reaching the masses through the effective use of modern audio-visuals—films, filmstrips, picture stories, radio and television, and mobile units. 16mm sound; color; rental, $5.00.

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

Campus Christianity

Student Leader Issues Warning

A STUDENT work leader warned in Minneapolis recently that the meaning of growing religious activities on college and university campuses should not be rated too high.

"To some extent the current wave of religiosity sweeping over the nation as a whole is reaching the campus, but religiosity here as elsewhere must not be identified too quickly with repentance and faith," said Dr. Donald R. Heiges of Chicago.

Dr. Heiges spoke at the annual meeting of the National Lutheran Council, whose student service division he serves as executive secretary.

He attributed the rise of religious activities on campuses to an "increasing concern on the part of administrators, impressive multiplication of the numbers of full-time campus religious workers, and a considerable expansion in facilities available for campus religious purposes."

Dr. Heiges revealed in his speech that:

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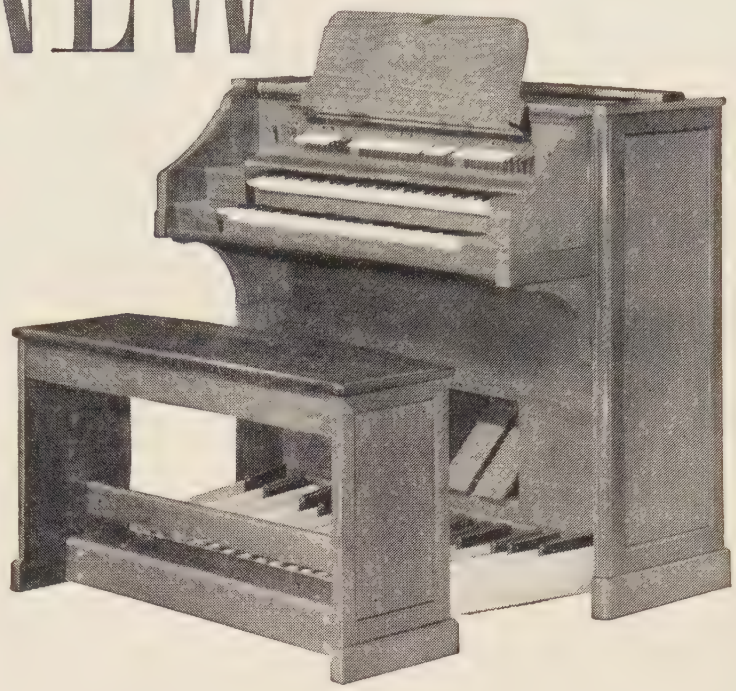

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NEW 4′ Orchestral Flute
4′ Salicet
NEW 4′ Clarion
NEW 2′ Flautino

PEDAL
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16′ Dulciana
16′ Bourdon
8′ Cello
8′ Flute
NEW 8′ Principal

COUPLERS
NEW 8′ Swell to 8′ Pedal
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NEW Swell to Great 16′
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Credit courses in religion are now offered in more than sixty per cent of all publicly-supported institutions.

The number of full-time campus religious workers has grown from 200 to 1,200 over the past twenty years.

The number of known campus religious groups has reached an all-time high of 3,000.

Religious emphasis week last year was held in a record 1,200 of America's 1,800 colleges and universities.

Nonetheless, he warned that today's students are "certainly somewhat less concerned about the 'ultimates' of existence than they were in the years immediately following World War II." During that period, he said, the typical student was a veteran who "took his studies and his wrestling with the meaning of life seriously."

Rural Life Sunday

May 6 Set for Observance In the Nation's Churches

IN grateful acknowledgment that all men are dependent upon the earth for their food, homes and material possessions, churches across the nation will say prayers for the fruits of the farmer's labor on Rural Life Sunday, May 6.

This observance is held traditionally on the fifth Sunday after Easter and emphasizes the intimate link between the life of the church and the cycle of seedtime and harvest.

Disciples Take Part

Many religious bodies, including Disciples of Christ, take part in the service. City dwellers and those who live in towns and upon the land unite in special prayers when the Sunday morning worship hour is centered upon the spiritual realities of rural life. Sometimes city and country pastors exchange pulpits for the day, or persons having a special interest in agriculture serve as guest leaders.

In a special order of service prepared by the National Council of Churches is this prayer:

In celebration of country life, let us thank God

For the distance and space which makes privacy possible;

For the privilege of living in awareness of sky-earth-lake-forest;

For such neighborliness as offers integrity of utterance, dependable support, answering affection, steadfast encouragement.

Religion on the Campus

(*Continued from page* 29)

is a practical training ground for future community and church workers.

While the campus activities are independent of the local churches, they are not a substitute for membership in a church. Christian colleges encourage the students to continue a church relationship while in college or to develop such a relationship if they have none. Information concerning local churches is provided in many cases, and chapel speakers are usually chosen in a manner to be representative of the different denominational groups within the student body.

CHURCHMANSHIP is best learned within a church, and ties of worship in a church off the campus help prepare the student for his community role after graduation.

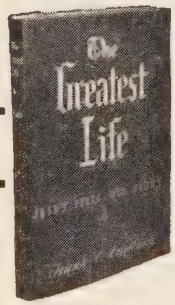
The campus program supplements the churches in a vital way. It is the most natural place for the student to compare his developing concepts of religion with those in psychology, sociology, history, literature and the other fields of knowledge. It is also one of the best opportunities he will ever have for an ecumenical experience. Program planning is often on a non-denominational basis. What better way is there to prepare future church members for activity in local, state, national or world councils of churches?

Campus programs are aimed at insuring religious growth during the college years. They also try to keep religion significant during this transitional period. The programs are designed for all students, not just for ministerial students. The goal is to better equip students for church membership after college when that membership will mean more to them and to their community.

THE GREATEST LIFE

Jesus Tells His Story

FRANK C. LAUBACH



Frank C. Laubach began reading the Gospels as though he were taking a walk with Jesus, talking with Him, listening. As he listened, he began to write. The result is this reverent portrait of Christ, reconstructed from the Scriptures *in His own words.* Dr. Laubach interweaves verses and sections from each of the Gospels into a smooth-flowing, day-by-day account of the Lord's teachings and travels on earth. This book makes the reader vividly aware that Christ lives. **$2.50**

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Families and World Peace

"God in the Home—Peace in the World" Theme Of Sixteenth Annual Family Week Observance

THOUSANDS of American churches and individuals will seek to make a basic contribution to world peace by strengthening the religious faith of the family during special observances May 6-13. The occasion is the sixteenth National Family Week.

In 1956 theme of "God in the Home—Peace in the World" has a double meaning for the nation's religious community since it involves two of the major concerns of Christian churches.

The theme and materials for aiding Protestants to take part in the week are prepared by the National Council of Churches. Observance is further encouraged by the various communions and councils of churches. These provide devotional and reading suggestions, book lists and programs for local churches and families.

World Peace Elusive

"Peace in the world has proved to be an elusive goal for mankind, yet longing for it is common to people everywhere," said Frank P. Fidler of Toronto, Canada, chairman of the National Council's family life department. Canada is joining in the observance of the week.

"The spiritual qualities that are basic to world peace are precisely those personal qualities which are developed best in a Christian home." he said. "Church leaders and families alike may need to be reminded occasionally that Christian beliefs and practices in the home have tremendous significance for the whole of society.

"Family Week creates an opportunity for the church and the home to join in the furtherance of both peace and family life programs. The home, through the kind of family life it develops, can transform both neighborhood and larger society. To do this, the home must have the help of the church, bolstering and cementing family life through specific programs and activities."

Speaking to families, the National Council says in its material, "Sincere worship grows out of the actual concerns of members of the household. The world-minded family prays world-minded prayers. World-embracing family prayers soon develop world-mindedness."

Questions Asked of Churches

The National Council asks, "How well does the church know its families? What services does the church provide for families? What is the responsibility for families without church affiliation?"

The Council suggests for Family Week, "Reassure your families. So much is said and written about family failures and threats to the home that many of the churches' finest families are apprehensive. A family church service dramatizes the fact that the Christian congregation is a family of families, and as such occasionally worships together as a whole group. The family worship service should make possible participation by all members of the family."

Other suggestions to the church include a special family issue of the parish paper, with members of all ages asked to contribute; family group outings planned as retreats, hikes, motorcades or picnics, with guests who are persons without families of their own; family nights, with opportunities for family recreation, study and fellowship. Dramatization of a town or family problem may be followed by discussion in small groups of three or four families.

Ratio of Unchurched Declines

There are fewer persons in the United States without affiliation with some type of religious organization, in relation to the total population, than at any time in the

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nation's history. A National Council of Churches survey shows that while U.S. population had increased by 44,367,000 between 1926 and 1954, the number of persons not reported on the rolls of any religious body rose by just 1,450,000 in those years. The largest number of unchurched were reported in 1940 when the figure was 67 million in a population of 132 million. By 1954 the figure had declined to 64 million out of 161 million.

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Reflection on Latin America

Disciples of Christ Missionary Recalls Experiences And Many Satisfactions of Service on Five Fields

By HALLIE LEMON

EDITORIAL NOTE: *Miss Lemon, missionary with The United Christian Missionary Society who will soon retire, writes of her experiences in a number of fields. She is on furlough in the United States.*

MY first years of service were spent at Mexican Christian Institute in San Antonio, Texas. There was but one building then, and services were held in the big room. There was more than one walk through the gummy, unpaved streets. There also was the thrill of doing things one was not at all prepared to do—this was the missionary's lot in those days.

Then in Aguascalientes, Mexico, there were the charms of a new land, the confidence of the kindergarten children and the enthusiasm of the singing in the church. And one had to make Spanish stories and songs; now we have all that in print.

Puerto Rico—to me that name means children following after the teacher as the chicks flock after the one carrying a bowl of wheat. The evangelistic zeal of the Christians there gives new life to one's soul.

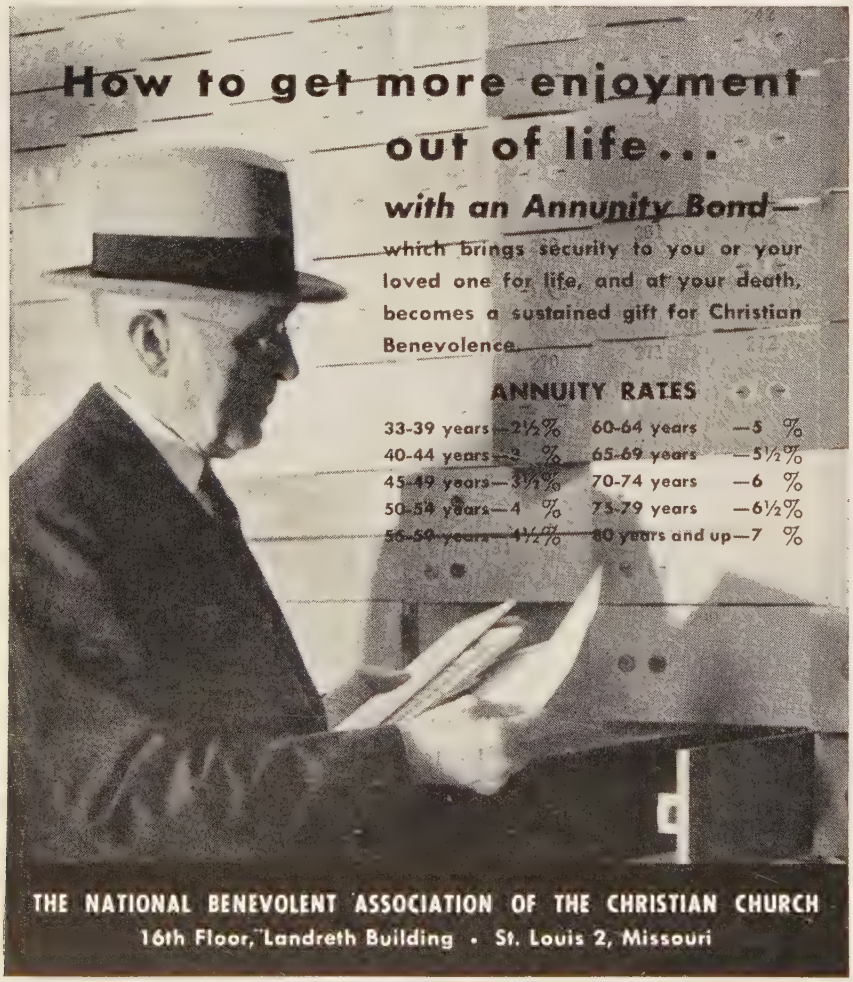
Argentina will never fade from my memory. I remember the high standard of the seminary, the cooperative work, and the literature committee struggling to publish new books. There one can work with representatives from most all European countries within one single community.

Then there is Paraguay, like a great flower vase. I remember vividly the beautiful children in our school and our most attractive church with its lovely music.

Would Have Been Incomplete

But it all would not have been complete without these past three years in rural Mexico. We see the prejudice against medical measures well broken down; and now we have a vision of the eventual falling away of some of the religious prejudices.

Our Christian community in Los Nogales, with its beautiful new church, stands as a mountain peak. May that light shine to drive away the shadow of prejudice in the surrounding villages so that the figure of the Christ may be clearly seen. Pastors John Huegel, Arturo Aleman and Eufracio Perez are planning to direct a campaign of visitation and evangelism, using the Los Nogales Christians who will go out to their friends and relatives in the surrounding communities. We have faith that God will give the harvest.



A New "Heart"

Boys' High School in Tokyo Builds Spacious Auditorium

By KENNETH C. HENDRICKS*

WHEN a Christian school loses its chapel it loses the very physical heart of the institution. This is why *Seigakuin* (Boys' High School) in Tokyo, Japan, could not afford to waste any time in replacing the old time-worn and inadequate chapel that burned to the ground in the spring of 1954, along with a classroom building.

At first the suddenness of the loss, the small bit of insurance collected on the destroyed firetrap, and the many previous commitments of The United Christian Missionary Society made the outlook very gloomy. It seemed that permanent rebuilding of the chapel might be some years off.

But the educational situation was urgent. Poorly equipped schools in Japan cannot hold the better quality of students. This seemed to the school administrators, as well as to the parent-teacher group and to the alumni, to demand immediate action, even though much of the required money would have to be borrowed. Fortunately, the chapel soon was included by the United

*Mr. Hendricks is a missionary in Japan with The United Christian Missionary Society.

Society in its Capital for Kingdom Building campaign. Several thousands of dollars were to come from American churches to supplement funds borrowed, earned and donated by the Japanese.

And so on October 29, 1955, a splendid new auditorium-chapel—fireproof and modern in every respect—was dedicated on the campus of *Seigakuin,* while happy faces of students, teachers, parents and "old grads" beamed with pride and joy.

Concrete and functional in design, the new chapel-auditorium uses every foot of space to good advantage and is capable of seating nearly twelve hundred persons. It is equipped with a steam heating system for the raw, cold winter days, and it also has cooling fans in the walls for the hot weather. This new structure commands respect from an increasingly critical public.

In the building there also is a projection booth, equipped with up-to-date projectors capable of using any films on the market. Public showings, with income from ticket sales, will aid substantially in raising funds for the cost of construction, a cost to stagger even the stout-hearted. The cost runs well over $100,000.

Principal Became Ill

It is unfortunate that the financial cost has been paralleled by a heavy toll of health and strength on the part of the devoted principal, Iwao Hatanaka. He suffered a complete breakdown from overwork and anxiety between the time of the destructive fire and the final replacement of the much-needed building. Barely able to stand on his feet, this valiant man of great responsibility and many cares made a brief address to the assembled crowd on the day of dedication, and then he was taken to his home and bed again.

The completion and dedication of this fine new worship center and general auditorium indeed marks the beginning of what should be a new and greater era of influence and service in the field of truly Christian education on the part of our already widely respected Christian high school for boys.

Maternity Ward

Ceremonies Held in Monieka, Congo, at Official Opening

By ROBIN and ALICE COBBLE*

IN Monieka, Belgian Congo, recently we had the official opening of the new maternity ward of the Lockwood Kinnear Memorial Hospital. It is true that not quite everything was completed—and still is not—but enough was done at the time so that our nurse felt that she could move in the mothers and babies.

A huge host of Africans came from the near-by villages. Twenty white persons also were present. The waiting room at the maternity ward was small, so it held only a few chosen representatives. The school boys and girls marched up the path singing, carrying drums and flags, and flanked the courtyard. There were speeches and special numbers; a chorus of fifty voices; the untying of the ribbon by two little girls; and the inspection of the maternity building.

Outdoor Tea Held

After the ceremonies, about seventy guests came to an outdoor tea on our front lawn. Since the teachers had been outside with their classes and had been unable to hear the speech of the administrator, he obligingly delivered it over again at the tea!

The first night none of the mothers slept. Since the maternity building is screened, the heavy nets had been taken away. Those nets had been more than just protection against mosquitoes. They were mainly to "protect their babies from the evil eye of some stranger." So it was with fear and trembling that these women moved into their new maternity quarters.

Everything was strange: real sheets, blankets, pillow slips, a little bassinet for each baby, curtains at the windows, pastel

*Mr. and Mrs. Robin R. Cobble are missionaries in Belgian Congo with The United Christian Missionary Society. This article is from their newsletter, *Congo Cobwebs.*

Bound together by the harsh necessities of prairie life in the nineteenth century—held apart by jealousy and bitterness—the Danish settlers in the Dakotas face the compelling realities of life in this authentic, intriguing story.

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THIS OFFER CLOSES MIDNIGHT, JUNE 30, 1956

painted walls, and African nurses' aides in attendance. But the next day the mothers began to enjoy themselves. Visitors were not allowed! We ourselves had expected to allow a few, but the nurses became very strict about not letting in a mob lest the floors get dirty! Each mother, instead of being shut in by herself, shrouded by a net, was free to talk with other mothers and to let her baby sleep peacefully in his or her own little bed. It was all new and all very nice.

There have been eight sets of twins since the beginning of the year, and two of the sets have been born in the new maternity ward. With the excellent prenatal care which the mothers are getting, these babies are well and strong. Mortality is very low. Visitors from far and near, both black and white, marvel at the building, its construction, its equipment, and the fine way the African attendants are taking care of it all.

Every Sunday a class of young girls goes out with a large Sunday school picture to sing children's songs, tell a Bible story and pray with the mothers. Every girl who has been in sewing classes and who has her baby at the ward receives a blanket or jacket which the sewing class has made. This is in addition to the blanket issued her by the maternity ward itself. Our maternity ward is a Christian home.

Merger Mapped

Student Groups Study Union

LEADERS of college student organizations from four Protestant communions, and their adult advisors, drew up a tentative basis of union in Chicago recently.

Represented were campus groups of the Congregational Christian Churches, Evangelical and Reformed Church, Disciples of Christ, and Presbyterian Church in the U.S.A. The projected merger involves a total of 300,000 students.

A declaration from the group affirmed that "in the Church of Christ we are members of one body." It said that the proposed union, to be finally considered in 1958, "will be a more adequate expression of our unity in the church to proclaim the gospel in campus and community life."

CIMADE Still Serves

Refugee Organization Aids Thousands at Paris Office

By BETTY THOMPSON*

AT 25 rue Blanche, Paris, more than a thousand persons a month climb the wooden stairs to the second-floor foyer of CIMADE headquarters, where food is distributed. CIMADE is the abbreviation of *Comite Inter-Mouvements Aupres des Evacues* (Committee for Interfaith Work among the Refugees).

There, in the "living room," which is also the refugee recreation center, men, women and children—old and young—gather to receive food packages from volunteer workers. The occasion is a hospitable one.

This year CIMADE will distribute more than two thousand tons of surplus and other contributed goods valued at two million dollars. Of the 350,000 Protestant and Orthodox refugees in Paris, it is in close touch with some 8,500.

The Committee for Interfaith Work among the Refugees has been dispensing hospitality and material aid since 1939, when it was started as a pioneering, international Christian young people's group to help evacuees and refugees. Since then, thousands have come to CIMADE from Russia, from Spain during the civil war, and most recently from the "Iron Curtain" countries.

Many Phases in Program

Food distribution, however, is only one phase of CIMADE's efforts to help the helpless. There is a prison visitation program. Also there are self-help projects for refugees whose immediate needs have been cared for, and student aid projects. One of the most important of these is in operation at the Orthodox Theological Seminary in Paris, a few of whose students could afford to pay tuition.

Workers at CIMADE total 51, of whom 21 are from outside France. This has come about largely as a result of the organization's cooperation with the World Council of Churches in opening an emigration office in Paris in 1951. Young people from other countries also have joined up for interfaith work with teams in France, Germany and North Africa.

Salaries of all staff members, wherever they work, are the same and are based on the official minimum subsistence level of the French government. Thus they give conviction to their ministry by sharing many of the conditions of privation endured by the people they serve.

*Miss Thompson is a member of the department of information of the World Council of Churches, Geneva, Switzerland.

New Suburban Churches

At least 70,000 new suburban churches will be needed in the next twenty years as a result of population shifts, says the American Association of Fund-Raising Counsel. The suburban population is expected to reach 83,400,000 by 1975.

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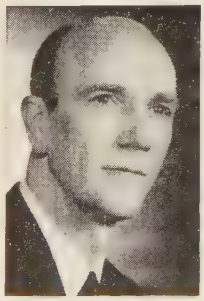
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Attending the convention were, left to right, seated, Marjorie Hill, Maxine Burch and Ruth May Harnar; standing, Miriam Terry, Dr. Solomon, Mary Pollard, Ethel Shreve, Alice Porter, Betty Smiley and the author.

New Church Body in India Heralds Dawn Of a New Era

Two Conventions To Be Replaced By New Assembly

By LETA MAY BROWN*

A NEW day has begun for Disciples of Christ in India. This past February the last *Mission Convention* assembly was held, in Jabalpur. From this time on, the body of leadership for the churches will be known as the *Church in India.*

Two years ago two groups—the Mission Convention and the Convention of Churches—began a process of merger. A committee was selected to work out a constitution for the new body, which would be called the Church in India. That proposed constitution was presented to both groups a year ago. Each group agreed to use the constitution for a year and bring any suggestions for change to the February, 1956, Mission Convention and Convention of Churches assemblies, held at the same time.

Both last year and this year our Mission Convention assembly was marked by a great amount of business that had to be taken care of. It could not be avoided. We hope that another year, however, will give us time for some deep spiritual experience that will fill us with renewed strength and courage to carry on our difficult tasks.

Use of English Questioned

Many leaders in India are crying out for giving up the use of English. But there were two speakers on the program at our convention who seemed to feel a certain embarrassment in the use of Hindi even though they were Indian. Hindi is not their mother tongue. Both men could speak fluently in English but only haltingly in Hindi. Another guest was from the United States, and his speech had to be translated into Hindi. This emphasizes the fact that India needs one language but also that the country should not drop the use of English altogether.

The guest from the United States was Roy G. Ross, general secretary of the National Council of Churches. He and Mrs. Ross had come to Nagpur where they were detained a few days because of illness. This made it necessary for them to shorten their visit in our Mission area. We all were charmed by their graciousness and were happy to hear Dr. Ross' message about the "one great church around the world." Dr. and Mrs. Ross stayed only twenty-four hours with us and then left to return to Nagpur and later to fly to Thailand.

Dr. L. Jeewan Mal, from our neighboring Evangelical Mission, spoke on "The Challenge the Church in India Faces Today." Mr. Shindi, an Indian Christian lawyer who lives in Jabalpur, also spoke twice on the difficulties of the present situation which are causing so many of us great concern. Mr. Shindi and his services have been of great help to our Mission.

Church in India Met

For three days after the final meetings of the Mission Convention and the Convention of Churches, the Church in India met. The Jabalpur church building was filled. There were fifty elected delegates from our fifteen churches, of whom the greater number were Indian. Many visitors attended the convention but were not given the privilege of voting.

There were two arrangements for meals—one for Indians and the other for missionaries. Many of the Indians came to the missionary breakfasts because they liked our American coffee and toast. Many missionaries went to the Indian mess for lunch because they liked the Indian curry and rice and *puris.* The Jabalpur church has earned much renown because of the excellent meals it serves at convention time.

We all are facing difficult days, but our Indian leaders look to the future unafraid and resolute. With Paul we can say, "For I know him whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day."

*Miss Brown is a missionary in India with The United Christian Missionary Society. She is also an author and poet.

Texas Women Hit Segregation

The Texas Council of Church Women, meeting recently in San Antonio, called upon state officials to work for the abolition of any state law which "requires segregation or any form of discrimination based on race, color or creed."

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Dear World Call Reader:

What would you think if you walked into the dining room of your church and saw a water buffalo ambling down the center of the table? Don't be surprised if you do, for the water buffalo reminds us of the coming study on South East Asia, and the buffalos on your tables will be a part of the bonus which goes with World Call's Spring Special.

The Spring Special is World Call's bonus offer for all club orders received throughout May and June. We are delighted to tell you that The Wright Studio has again agreed to supply the bonus from their accessories, and, of course, the water buffalo is a Wright creation. Four of them will be given for *clubs of five subscriptions*, and they will solve the problem of the "right atmosphere" for your tables for the South East Asia study.

A boy in coolie hat sits cross-legged on the buffalo's back, and boy and buffalo assembled stand eight inches high. Outlines with directions for assembling are stamped on heavy, pliable but tough paper. The pieces fit together in a sort of three dimensional way and you can all but see this beast of burden lumbering along some dusty Asiatic road. I have one on my desk which is attracting a lot of attention. It is a cleverly constructed thing, completely charming.

The bonus for *clubs of ten subscriptions* will be forty of the new "Mission Field: U.S.A." napkins. "Creative Uses," a sheet of directions, will be enclosed to tell you of the ways these napkins may be used to make intriguing place cards, program covers, favors and other items of interest. The napkins are done in an over-all pattern of squares in blue and red on a white background. Drawings in each square depict something the church is doing to meet a need of "Mission Field: U.S.A."

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Your World Call secretary is trying to show a ten per cent increase over last year's subscriptions by June 30. You can be quite a help by talking, talking, talking World Call, especially to non-subscribers. The greater your subscription increase, the more napkins and buffaloes you can request for your bonus! Most important though is the increase in interest in the program of the church which inevitably follows an increase in World Call readers. That would be ample reward in itself, but in addition—we give a bonus!

Sincerely,
Evylin R. Gribble
National World Call Secretary

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Reports on C.W.S. in Japan

The wide range of activities supported by Japan Church World Service in 1955 is described by the director, Hallam C. Shorrock, Jr., Disciples of Christ missionary. According to the report, Japan C.W.S., aided by Disciples through the Week of Compassion, has sought to become more church-centered, "not in the narrow sense of serving more the needs of church people but in the wider sense of encouraging the churches to seek more to administer aid and relief to the great society around them." The increase in gifts by Japanese indicated successes in this effort.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1955, to February 28, 1956, Compared with July 1, 1954, to February 29, 1955

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1954-55	1955-56	1954-55	1955-56
Churches	$ 914,687.62	$1,035,839.10	$191,877.18	$233,992.96
Sunday Schools	184,238.08	188,402.28	9,362.31	10,484.60
Christian Women's Fellowships	651,649.45	688,146.94	17,622.60	23,510.87
Guilds	23,960.31	24,463.26	1,140.25	1,615.51
Youth Groups	46,264.37	49,634.03	854.56	1,220.30
Children's Groups	4,210.19	5,497.78	753.31	1,897.31
Individuals	18,098.80	15,573.88	44,540.67	44,466.63
Love Gifts		4,847.65		
Grand Totals	$1,843,108.82	$2,012,404.92	$266,150.88	$317,188.18
C.W.F. and Guild Totals	$ 675,609.76	$ 712,610.20	$ 18,762.85	$ 25,126.38

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $169,296.10.

Last Column

Changing Yourself

If the world in which you live is a disagreeable place, try changing yourself. If the people around you are unfriendly, try changing yourself. Try putting on a smile in the presence of those who are storming; try speaking a word of thankfulness in the conversation that is filled with complaints; try laughing a bit for the benefit of those who are downhearted. You will be surprised how quickly the world about you changes when you change your approach to it.

—Roy L. Smith

Donna, seven years old, had been at the Southern Christian Home for children only two weeks when she brought her report from school and handed it to the Home secretary, Miss Thompson. Miss Jo (as everyone calls her) looked at the report and placed it on her desk. Donna asked, "Did you see my report?"

"Yes, honey," replied Miss Jo, "I saw it."

Donna said, "Well, I didn't hear you see it."

"Field of Honor"

Sir Wilfred Grenfell, the great English missionary-physician who devoted his life to improving the living conditions of the inhabitants of Labrador and Newfoundland, would often go to college student bodies for recruits. "We have to determine," he would say to the students, "whether this world is an arena where we fight to get what we can for ourselves or a field of honor where we give all we can for our fellow men."

It is said that following his appeal the young men would spring to their feet by scores, and he could not take back to Labrador all who would go with him to wrestle with cold and ignorance and disease. The adventurous spirit does not belong only to the times when knighthood was in flower.

—Adapted from *Toward the Horizon*

The retiring old usher was instructing his youthful successor in the details of his office. "And always remember, my boy, that we have nothing but good, kind Christians in this church until you try to put someone else in their pew."

—*The Link*

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

—Benjamin Franklin

Need

Need always appealed to Jesus. Need always appeals to the strong and righteous. To respond to personal and social needs is evidence of a gracious spirit, like God's. The needs of this world are without number and clamant in their demands for justice and relief. The measure of any man's Christian character is his responsiveness to need.

—*Christian Observer*

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